O Sancta Imago digna cui cultum ferant
Quicunq; amant Featleium.
Erat Ille Epitome et sillabus Theologiæ.
Erat Artium Compendium.

Bonis Amor Odium Malis; nequijt satis
Ab jis Amari, ab his Fugi
Cur nos fleamus Mortuum? certum est Eum
Obijsse, cui vixit Deo.

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Καταβάπτισται κατάπτυστοι.

(24)

The Dippers dipt.

OR,

The *Anabaptists* Duck'd and Plung'd over Head and Ears, at a Disputation in *Southwark*.

ALSO

A large and full DISCOURSE of

Their
1. Originall.
2. Severall sorts.
3. Peculiar Errours.
4. High Attempts against the State.
5. Capitall punishments.

THE FIFTH EDITION. Augmented with

1. Severall SPEECHES delivered before this Assembly of Divines.
2. The famous History of the Frantick ANABAPTISTS.

Their wild Preachings and Practises in Germany.

Together with an Application to this Kingdome.

By DANIEL FEATLEY, *D.D.*

Valens & Gratianus ad Florianum Vicarium Asiæ.

Antistitem qui sanctitatem baptismatis illicita usurpatione geminaverit, sacerdotio indignum esse censemus. Eorum enim damnamus errorem qui Apostolorum præcepta calcantes Christiani nominis sacramenta sortitos alio rursus baptismate non purificant, sed incestant sacramenti nomine polluentes.

LONDON, 1612 a.

Printed for *N. B.* and *Richard Royston* at the Angel in *Ivy-lane*, 1647.

BODLEIANA · BIBLIOTHECA

TO THE MOST NOBLE LORDS WITH The Honourable *Knights, Citizens,* And *Burgesses* now Assembled in *PARLIAMENT.*

THe bright burning Taper of Geneva, as warm in his Devotions, as clear and lightsome in his Disputes, truly observeth, that the pure doctrine of the Gospel never appears as it were above the water, but Satans watchfull eye is upon it, and he casts an envious gloat at it, and hath his Tobiases & Sanballats either to jeer & fright the sincere Professors out of the powerfull preaching thereof: In which regard it is, that as the Jewes in their edifying the Materiall Temple, so you in the repairing of the Spirituall, have a weapon in the one hand, and a toole in the other; and you have hitherto more employed the Sword then the Mattock or Spade, by reason of the great opposition on all hands: and after you shall (through Gods blessing) have laid the roofe on this sacred building, and gratefull posterity put a garland of glory upon your heads for it, yet still there will be use of an arming sword, not of War, but of Justice, to cut off Superstition and Idolatry on the one side, and Prophanenesse and Sacriledge on the other: Heretiques with one edge, and Schismatiques with the other. For as in the beginning of the Reformation, so now in the endeavoured perfection thereof, the mortall enemy of our immortall souls sets on work all sorts of Heretiques and Schismatiques to hinder, disturbe, and (if it were possible) destroy this

Calv. præf. ad Reg. Gal. *Est hic divini verbi quasi quidam genius, ut nunquam* emergat, *quieto & dormiente Satana.*

Nehem. 4. 17. With one of his hands he wrought in the work, with the other he held a weapon.

excellent work. *The Heretiques he employeth to* pervert *the Catholique doctrine, the Schismatiques to* subvert *the Apostolike discipline of the Church: the Heretiques endeavour to shake the foundations, the Schismatiques to make breaches in the wals: the Heretiques to rot the main timber, the Schismatiques to pull in sunder the rafters of this sacred structure.*

Now of all Heretiques and Schismatiques the Anabaptist in three regards ought to be most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the Church and Kingdome.

First, in regard of their affinity with many other damnable Heretiques, both Ancient and Later; for they are allyed *unto, and may* claim kindred with, 1. *The* Millenarians *in the first Age, proclaiming Christs Temporall Kingdome upon earth for a thousand years, before the day of Judgement.* 2. *With the* Marcionites *in the second Age, who denyed the substance of Christs humane body* made of a woman. Gal. 4. 4. 3. *The* Catharists *or* Novatians *in the third Age, who denyed Repentance and restitution to the Church thereupon, to those that fell in time of persecution.* 4. *With the* Donatists *in the fourth Age, who re-baptized all those that had received Baptisme before in the Catholique Church. Lastly, with a rabble of Heretiques in the later Ages, namely, the* Apostolici, *the* Adamites, *the* Enthusiasts, *the* Psycopannychists, *the* Polygamists, *the* Jesuits, *the* Arminians, *and the* Brownists; *of all which, and their errors, I have set down a particular Catalogue,* Ch. 2. *As it was said of* Caius Cæsar, In uno Cæsare multi Marii; *and as* Cicero *saith of the Familie of the* Bruti, *that it had in it* multorum insitam atque illuminatam virtutem: *so in one Anabaptist you have many Heretiques, and in this one Sect as it were one stock, many erroneous and schismatical positions, and practices ingraffed, and as it were* inoculated.

Secondly, in regard of their audacious attempts upon Church and State, and their insolent acts committed in the face of the Sun, and in the eye of the high Court of Parliament. Whereas other depravers of the Doctrine, or disturbers of the Peace of the Church, whether Papists, Socinians, or Arminians, who in the later times have braved it, and set up their top and top-gallant, *yet since* Argus *with his hundred eyes hath pryed into every corner of this Kingdome, and severall rooms in the great Ship of the Church, have* bestowed *themselves*

ſelves under the hatches, *and lain cloſe in obſcurity: theſe with the forwardeſt of the Brownists ſtrut in the* upper deck, *and diſcover themſelves with open face,* γυμνῇ κεφαλῇ, *and upbraid the State with their merit in hazarding their eſtate and perſons in this preſent War, and boaſt with ſwelling words of vanity that they expect ſomewhat more then a Toleration. They preach, and print, and practiſe their Hereticall impieties openly; they hold their Conventicles weekly in our chief Cities, and Suburbs thereof, and there propheſie by turns; and (that I may uſe the phraſe of* Tertullian) ædificantur in ruinam, *they* build one another in the faith of their Sect, to the ruine of their ſouls; *they flock in great multitudes to their* Jordans, *and both Sexes enter into the River, and are dipt after their manner with a kind of* ſpell *containing the heads of their erroneous tenets, and their engaging themſelves in their ſchiſmaticall Covenants, and (if I may ſo ſpeak)* combination of ſeparation. *And as they defile our Rivers with their impure waſhings, and our Pulpits with their falſe propheſies and phanaticall enthuſiaſmes, ſo the Preſſes ſweat and groan under the load of their blaſphemies. For they print not only* Anabaptiſme, *from whence they take their name; but many other moſt damnable doctrins, tending to carnall liberty, Familiſme, and a* medly *and* hodge-podge *of all Religions. Witneſſe the Book printed* 1644. *called* *The bloudy Tenet, *which the Author affirmeth he wrote in Milk; and if he did ſo, he hath put much* Ratſ-bane *into it, as namely,* That it is the will and command of God, that ſince the comming of his Son the Lord Ieſus, a permiſſion of the moſt Paganiſh, Iewiſh, Turkiſh, or Antichriſtian Conſciences and worſhips be granted to all men in all Nations and Countries; That Civill States with their Officers of juſtice are not Governors or defenders of the Spiritual and Chriſtian ſtate and worſhip; That the doctrine of Perſecution in caſe of Conſcience (maintained by *Calvin, Beza, Cotton,* and the Miniſters of the New Engliſh Churches) is guilty of all the bloud of the ſouls crying for vengeance under the Altar. *Witneſs a Tractate of Divorce, in which the bonds of mariage are let looſe to inordinate luſt, and putting away wives for many other cauſes beſides that which our Saviour only approveth, namely, in caſe of Adultery. Witneſſe a Pamphlet newly come forth, intituled,* Mans Mortality, *in which the ſoul is caſt into an Endymion ſleep, from the hour of death to the day of Judgement. Witneſſe a bold Libell offered to hundreds,*

and

See the compaſſionate Samaritane, p. 75, 76. that the Parl. will ſtop all proceedings againſt them, and for future provide that as well particular and private congregations as publike, may have publike protection, that all Statuees againſt the Separatiſts be reviewed, and repealed; that the Preſſe may be free for any man that writes nothing ſcandalous or dangerous to the State; that this Parliament prove themſelves loving Fathers to all ſorts of good men, bearing reſpect unto all, and ſo inviting an equall aſſiſtance and affection from all.

* Pref. p. 2.

and to ſome at the door of the Houſe of Commons, called The Vindi-
x cation of the Royall Commiſſion of King Jeſus, *wherein the brazenfac'd Authour bluſheth not to brand all the Reformed Churches, and the whole Chriſtian world at this day, which chriſten their children, and ſigne them with the ſeal of the Covenant,* with the odious *name of an* Antichriſtian faction.

Thirdly, in regard of the peculiar malignity this hereſie hath to Magiſtracy; other hereſies are ſtricken by Authority, this ſtrikes at Authority it ſelfe, undermineth the powers that are ordained of
|| God, *and endeavoureth to wreſt the ſword out of the Magiſtrates hand, to whom God hath given it for the cutting off of all hereſie, and impiety; and if this Sect prevail, we ſhall have no Monarchy in the State, or Hierarchy in the Church, but an Anarchy in both. It grieveth a Religious eye to ſee other vermine corrupting other Flowers*
|| *of Paradiſe, as our* ſweet Violets, *and* fragrant Roſes, *and* faireſt Lillies, *and* various Julyflowers, *and* bluſhing Emmenies, *and* beautifull Tulips: *but moſt of all to ſee this hereſie, like a venemous ſerpent, lying at the root of the* Crown-Imperiall, *which if it be not*
|| *killed, will ſo poyſon it, that the leaves will fall off by degrees, and the* ſtalk *it ſelfe ſhortly* wither. *We read in the Prophecy of* Zachary *of two ſtaves, the* ſtaffe of beauty, *and* the ſtaffe of bonds, *which ſupported the State and Church of Iſrael. By the* ſtaffe of beauty *or* comelineſſe, *the Laws of every Kingdome and Common-wealth may*
|| *be underſtood, which bear up the State, and preſerve decent order and comelineſſe among men; By the* ſtaffe of bonds, *the covenants and oaths whereby the members are firmly* tyed *to their head, and one to another. If the* ſtaffe of beauty *be broken, there will be a*
| *down-fall of all good order and government: if the* ſtaffe of bonds *be broken, all things will be at a* looſe end. *Me thinks I ſee theſe*
| *two ſtaves ſhining in the* golden Maces *born before you; the* ſtaffe of beauty *in that born before the Houſe of Commons, in which the* Legiſlative power *and the* beautifull order *of the ſeverall Eſtates of this Kingdome are conſpicuous;* the ſtaffe of bonds *in that which is carried before the Houſe of Peers, in which the* power of Judica-
| ture, *even to* bonds *and death, principally reſideth. Now becauſe*
See Bloudy Tenet, pag. 2. *theſe heretiques alone profeſſedly teach the exautorating all Chriſtian Magiſtrates, and in expreſſe terms deny both the Legiſlative*
|| *power in the Commons to propound or enact Laws in matter of Religion,*

ligion, and all coercive power in the house of Peers, or any other; to inflict civill punishment for the violation of them, and so as much as in them lyeth, they endeavour to break both these staves *of the Prophet, they deserve the* smartest stroak *from both.*

With these Hereticks I enter into Lists in the ensuing Tractate, and without any flourish of Rhetorick at all fall upon them with Logicall and Theologicall weapons, weilded after a Scholasticall manner; for it is most true which Papirius Cursor *sometimes spake in the head of his Troops, advancing on in their march against the Army of the* Samnites, *more glorious in shew then formidable, as consisting of men more sumptuously then strongly armed, encouraging his Souldiers after this manner: Feare not this* Pageant *rather then* Army; *their large feathers and embroydered scarfes give no wounds; their rich belts, and painted targets, and thin gilt breastplates will not endure the push of the Roman pike. It is not beauty and gorgerous apparell, but strength, and valour, and* Armour of proof *that makes a Warriour. And therefore that brave Commander of the Trojans,* Hector, *deservedly checkt his brother* Paris, *a Paragon of beauty, and an excellent* Carpet Knight, *in the flower of his age, for undertaking a single combat with* Menelaus, *saying,*

* Οὐκ ἄν τοι χραίσμη κίθαρις, τάτε δῶρ' Ἀφροδίτης,
Ἥτε κόμη, τό, τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης,

Pickt phrases and witty conceits and ornaments of Rhetorick doe well in Panegyricks, and Paraneticks, but they are of little or no use in Polemicks, in which thus Ennius *informs us,* Vi geritur res: Spernitur orator bonus, horridu' miles amatur.

But why doe I trouble my selfe with these new upstart Sectaries? There is a learned and reverend Assembly of Divines attending on you, who will take care nequid Ecclesia detrimenti capiat. *Who prest me for this service? My Answer hereunto is as ready as true, That though I were not pressed, yet I was challenged to it. And if I had declined this Combat, as others did, the Adversary would have grown most insolent, and all the City and Borough rung of their vaunting brags and confidence in their cause, and our diffidence in ours; therefore I gave them a meeting at the time and place appointed. And though I were but one, and they many, yet they were not able to withstand* πάντα νικῶσαν τὴν ἀλήθειαν, *the irresistible and* all-conquering force of truth: *neither did they after that*

5 Liv. dec. 1. l. 10. *Papirius cum cristatas Samnitum galeas cæterosq; insignium armorum apparatus vidisset, multa de præsenti hostium vana magis specie quam efficaci ad eventum disseruit: non enim cristas vulnera facere, & per picta & aurata scuta transire Romanum pilum, & candorem tunicarum fulgentemq; aciem ubi res ferro geratur, cruentari.*

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11 Theod. hist. l. 1. Gast. de Anab. l. 1. *Quotiet sive publice, sive privatim congrederentur cũ Anabaptistis, semper victrix abibat veritas quæ à nobis stat.*

See *Roma ruens.*

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See *Roma ruens.*

send

send any more challenges. And I had then pursued the combate with my pen, had not the more necessary functions of my Pastorall charge hindered me. But now being discharged against my will, of preaching at my Cures, and having lately published an Answer to a Popish Challenge: I could not think of any fitter employment for the present, then to perfect the notes taken long since in that Disputation, and to supply whatsoever might seem lacking to the fuller confutation of those erroneous tenets, and to commend both to the publike view, that the Antidote might be there ready, where the infection first brake out. As Solinus writeth, that in Sardinia where there is a venemous Serpent called Solifuga, (whose biting is present death) there is also at hand a Fountain, in which they who wash themselves after they are bit, are presently cured. This venemous Serpent (verè Solifuga) flying from, and shunning the light of Gods Word, is the Anabaptist, who in these later times first shewed his shining head, and speckled skin, and thrust out his sting neer the place of my residence, for more then twenty yeers: And if these Disputations and Writings of mine may prove like the Waters of the Fountain in Sardinia, soveraign against the sting and teeth of this Serpent, I shall account my pains well spent; and whilst I endeavour to free others from spirituall thraldome, forget the tediousnesse of my corporall, and possesse my soul in patience, till God shall send deliverance; to whose gracious direction, and powerfull protection I commend you, beseeching God to crown your sincere intentions, and religious endeavours, for the Reformation of Church and State, with such successe, that this your meeting may be like to that in the 25. year of Edw. 3. which is known to posterity by the name of Benedictum Parliamentum, the blessed Parliament.

From Prison in the Lo: Peters house in Aldersgate-street, Jan: 10. 1644.

Yours in the Lord Jesus,

DAN. FEATLEY.

Solin: polyhist. cap. 9. Fons est in Sardinia qui contra venenum Solifuga (est genus animantis simus morsus mortifer) est summo omnium opifice in remedium conditus est; ubi oritur malum, ibi quoque nascitur prõptu remedium. Petron. Arbit. Vnde datum est vulnus, contigit inde salus.

To my Reverend and much esteemed Friend,

Mr John Downam.

Worthy Sir,

Have now finished my Polemicall Tractate against the Anabaptists; which had *slept* securely by me *in a Whole skin* of Parchment, had not the clamours of the Adversaries awaked it, who cry down Pædobaptisme, and cry up Anabaptisme, not onely in the Pulpit, but also from the * Presse, to the great offence of godly minds, and the scandall of the Church.

* See *A. Barber* his Treatise of Dipping: *Fr. Cornewell* his Pamphlet, entituled, *The Commission of King Jesus*: *A. R.* his Libell, called, *The Vanity of childish Baptisme*: *Ch. Blackwood*, *The storming of Antichrist*, and *The Confession of the Anabaptists*, printed at London, 1644.

You will peradventure return me an answer in the words of the Poet, *Ole quid ad te?* What doth this concern me, whose Restraint is a necessary *Supersedeas* from proceeding against these presumptuous and daring Sectaries? And the unfurnishing me of all Books, and help of mine own Notes and Collections (lately taken from me) furnisheth me with too just an excuse for not writing. I confesse to my grief it doth, but what will you have me doe? *Situ & otio torpescere?* Such a rest would be most restlesse and tedious; The lesse I doe, the more I must needs suffer; and the more I do, the lesse I suffer. And beleeve me, Sir, it is not an ambition to be seen in the *Presse*, but a desire for the time to forget my unsufferable *pressures*, which hath now set me on work. As when we have the world at will, and can give our Mind her vagaries at pleasure, to fix our thoughts on any certain subject, is a kind of *incarceration of the spirit*; so when our Estate is *sequestred*, and our person *confined*, and no theame is given us daily to enlarge upon, but the valuing of our unvaluable losses, and the present supplying of our importunate wants, to divert our minds from commenting upon our deplorate estate, and forcibly confining our meditations to a more pleasant subject, is a great ease and kind of liberty to immured thoughts.

But this is not all, for as S. *Jerome* thought, whereſoever he was, whatſoever he did, he heard the ſound of the laſt Trumpet, and the ſummons of the Archangel, *Surgite mortui, & venite ad judicium:* So me thinks whereſoever I am, and whatſoever my buſineſſe is, I hear that *Va* of the Apoſtle, *Woe be unto me if I preach not the Goſpel:* And preach the Goſpel I can now no otherwiſe then from the Preſſe, for both my Pulpits are taken from me, and poſſeſt by others, and I cannot obtain (though by my ſelf and friends I earneſtly ſought it) that liberty which S. *Paul* enjoyed when he was impriſoned at *Rome*, to preach the Goſpel to my fellow priſoners. Now therefore ſith I cannot *linguâ*, I muſt be content as I am able *evangelizare calamo*, to preach with my Pen; which I can hardly dip into any other liquor, then the juice of Gall, in regard of the malignity of the times, and the inſolencies of the enemies of the truth. As Adders, Efts, and other venemous ſerpents breed in old *broken wals:* ſo all ſorts of Hereticks and Schiſmaticks breed and are exceedingly multiplyed by reaſon of the *ruptures in State*, and *diſtraction* of the time. Among all theſe the Papiſts and the Anabaptiſts are moſt dangerous and peſtilent enemies, the one to the Church, the other to the State; Theſe above all others having beſtirred themſelves ſince *the waters were troubled*; and they boaſt in ſecret of their great *draughts of fiſh*, the Papiſts of 20000. Proſelytes, the Anabaptiſts of 47. Churches. *Si natura negat, facit indignatio verſum.*

As well indignation as zeal hath ſtirred up my drooping ſpirit, and encouraged me, though (as I ſaid before) unarmed, to fal upon both; the former, in my anſwer to a Popiſh Challenge; the later, in this my *Catabaptiſtarum Catacriſis. Jerom* comforting a young Hermite, bade him look up to heaven, *& Paradiſũ mente deambulare*, aſſuring him that ſo long as he had Paradiſe in his mind, and heaven in his thoughts, *tamdiu in eremo non eris*, ſo long he was not in the wilderneſſe. So verily it ſeems to me, ſo long as I can draw the ſword of the ſpirit, and purſue freely the enemies of the doctrine and diſcipline of the Church of *England*, and *beat them out of their trenches*, ſo long me thinks I am not in bonds. The Lord in mercy look upon the convulſions in the State, and diſtractions in the Church, and turn our *Baptiſme of blood into a Baptiſme of tears:* in which we may and ought all to be *Anabaptiſts.* This is the hearty wiſh of him, who loveth the Truth for it ſelfe, and you for the Truths ſake.

Dan: Featley.

See *Roma ruens* printed by *M. Bourne* at the old Exchange.

The Preface to the Reader.

IN nova fert animus mutatas dicere formas
Corpora. *I am to tell thee (Christian Reader) this New year of* new changes *never heard of in former ages, namely, of* Haras *turned into* Aras, *Stables into Temples, Stals into Quires, Shopboards into Communion Tables, Tubs into Pulpits, Aprons into* Linnen Ephods, *and Mechanicks of the lowest rank into* Priests of the high places. *Thou shalt hear in this Treatise not of* a line drawn after *Protogenes, nor of an* Iliad *after* Homer, *but of a* Metamorphosis *after* Ovid: *not made by* Poeticall license, *but by* Propheticall liberty: *not of men into beasts, but of S.* Pauls κυνας θηρια, evill beasts, *shall I say, into* men? *nay into* men of God, *and Prophets of the new Law.*

Titus 1. 12.

If ever S. Jeroms *complaint were in season, it is now:* Physitians keep within the bounds of their science; Smiths meddle with the hammer and anvill; the Linnen Draper deals not in woollen cloth, nor the Woollen Draper in linnen; the Carpenter takes not the Joyners work out of his hand, nor the Joyner the Carpenters; the Shoomaker goes not beyond his last, nor the Taylor beyond his measure; only the trade of Expounding Scripture is a mystery which every Artizan arrogateth to himself. *The Physitian here will be* prescribing *receipts, the Lawyer will be* demurring *upon* dubia Evangelica, *and every handy-crafts man will be* handling the pure *Word of God with* impure *and unwashed hands. This* the pratling huswife, *this* the old dotard, *this* the wrangling sophister, *in a word, this* men of all professions, & men of no profession, take upon the to have skill in, readily teaching that they never learn'd, & abundantly pouring out that wch was never infused into them.

Ep. ad Paulin. Quod medicorum est promittunt medici, tractant fabrilia fabri: sola Scripturarum ars est quam sibe passim omnes vendicant; hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc universi præsumunt, docent priusquam discant.

The Apostle comparing the dignity of the Ministeriall function with the indignity and insufficiency of most mens gifts for it, crys out, Who is sufficient for these things? *But if we consider mens opinions of their own gifts, and their practise at this day, we may say,* Who is not sufficient for these things? *Not the meanest Artizan, not the illiterate'st Day-labourer, but holds himself sufficient to be a* Master-builder, *in Christs Church. When the Jesuite heretofore* cast this in our dish, *we*

Bern. in Cant. Tanta charitatis sunt per quos nobis fluenta cœlestia emanant, ut antea effundere quam 2 Cor. 2. 16. Bellar. l. 1. de verb. Dei, c. 15. Quid obsecro nunc diceret Basilius, si Pharmacopolas, sutores, cæteroque opifices etiam à pulpitis sacra eloquia tractare apud Lutheranos & Calvinistas videret?

always flung it back into his face, *with a confident deny all, answering him in the words of the Archangel*, Iude 9. The Lord rebuke thee, thou falſe tongue: *But now thoſe whoſe Religion, if they have any, is a negative one, and ſtands in a meer oppoſition to Popery, notwithſtanding herein* ſtrengthen the Papiſts hands *againſt us, and puts us to that miſerable Apology of the Poet,*

——Pudet hæc opprobria nobis,
Et dici potuiſſe, & non potuiſſe refelli.

It is a thouſand pities, that not in the dawning of the day *from the night of Popery, and firſt* glimmering of the light *of Reformation, as in* Luthers *firſt ſtanding up for the Truth; but now in the* noone tide *of the* Goſpel, *ſuch* owles *and* bats *ſhould flie abroad every where, and* flutter *in our Churches, and* file *upon our* Fonts, Pulpits, *and* Communion Tables, *and not either be caught, and confined to their neſts in* barns, *or* rotten trees, *or put in* Cages *fit for ſuch* night-birds. *I wonder that our doors, poſts, and walls* ſweat *not, upon which ſuch Notes as theſe have been of late affixed,* On ſuch a day ſuch a Brewers Clerk Exerciſeth, Such a Taylor expounds, Such a Waterman Teacheth. *If we have* [a] Crow-Poets, *and* Pye-Poeteſſes; *if* Turners *turn* Bezaliels, *and* Aholiabs, *to mend the* poliſhed works of the Temple; *if* Cooks, *with* Demoſthenes, *(deſervedly reproved by* [b] *S.* Baſil) *inſtead of* mincing *of their* meat *fall upon* dividing *of the* Word; *if Taylors leap up from the Shop-board to the Pulpit, and* patch *up Sermons out of ſtoln* ſhreds; *if not only of the* loweſt of the people, *as in* Jeroboams time, Prieſts are conſecrated to the moſt high God; *but if like as* Novatus conſecrated himſelf a Biſhop, *ſo theſe ordain themſelves Prieſts and Deacons; if they enter not into the Church, but* break into it; *if they* take not holy Orders, *but* ſnatch them *to themſelves: do we marvell to ſee ſuch confuſion in the Church as there is? As Chriſt ſometimes ſpake,* Si lumen tenebræ, quantæ tenebræ? If the light that is in thee be darkneſſe, how great is that darkneſſe? *So may we truly ſay, If in Order it ſelf there be Confuſion, how great is the confuſion? What are all the Prophets become* mad, *that the* aſſes mouth muſt needs be opened *by miracle to reprove them? Though ſome would be content to have it thought ſo, and we muſt not refuſe to* wear our Maſters cognizance, *who was ſaid by ſome of his kindred to be* beſides himſelf: *yet we muſt tell them the caſe is far different; for there the Aſſe ſaw the Angel in his way, but here the Angels ſee the Aſſes*

in

See Sleid. Com. lib. 5.

[a] Perſ. prol. Sat. 1. *Corvos Poetas & Poetridas picas.*

[b] Theod. hiſt. l. 4. c. 27. ἐθεασάμεθα δημοσίᾳ ἐν ἀγορᾷ μαίονα, σὺν δὲ τῇ ζυμωτῇ χαρισάμενον ὀργῆσαι, &c.

Mat. 6. 23.

2 Pet. 2. 16.

Mar. 3. 21.

Numb. 16. 23.

in their places; there the Asse spake once, because he was twice struck, but here the Asses speak often, because they are not so much as once struck for their presumption. Now if any man desires to know from whence this Clergy of Laicks *come, that he may not think that these* Russet Rabbies, *and* Mechanick Enthusiasts, *and* profound Watermen, *and* sublime Coachmen, *and* illuminated Tradesmen *of almost all sorts are dropt from the clouds: Let him peruse the Catalogues of* †Heretieks *written by* Alfonsus à Castro, Pontanus, Slussenburgius, *and* Ambrosius de Rusconibus, *together with the History of* Sleiden, Bullenger, *and* Gabriel Abres, *& others, and he shall find that they all* proceeded Doctors *out of the School of one* Stock * the Anab. *Of whom we may say, as* Irenæus *sometime spake of the Heretick* Ebion, *the Father of the Ebionites,* His name in the Hebrew signifyeth silly, or simple, and such God wot was he: *So we may say, the* name of the father of the Anabaptists signifieth *in English* a senseless piece of wood, *or* block, *and* a very blockhead was he: *yet out of this block were cut those* chips *that kindled such a fire in* Germany, Halsatia, *and* Suevia, *that could not be fully quenched, no not with the blood of* 150000. *of them killed in war, or put to death in severall places by the Magistrates.*

This fire in the reigns of Q. Elizabeth, *and K.* James, *and our gracious Soveraign, till now, was covered in* England *under the ashes; or if it brake out at any time, by the care of the Ecclesiasticall and Civill Magistrates it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the Temporall Sword being other ways employed, and the* Spirituall locked up fast in the scabberd, *this Sect, among others, hath so far presumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in Rivelets, and some arms of the Thames, and elsewhere, dipping them over head and ears. It hath printed divers Pamphlets in defence of their Heresie, yea and challenged some of our Preachers to dispute at ion. Now although my bent hath been always hitherto against the most dangerous enemy of our Church and State, the Iesuite, to extinguish such balls of wild-fire as they have cast in the* bosome of our Church, *yet seeing this strange fire kindled in the neighbouring parishes, and many* Nadabs *and* Abihu's *offering it on* Gods Altar, *I thought it my duty to cast the waters of* Siloam *upon it, to extinguish it.*

Thine in the Lord Jesus, *D.F.*
Prisoner in *Peter-house.*

Cal. Ian. 1645.

3

* Iohan. Gast. de exord. Anab. p. 35. *Anabaptistæ sumunt sibi omnes prædicandi officium, atque de aliis qui legitime à Christianis Ecclesiis inauctorati sunt sciscitantur, & iuste legit? cum isti ne à sua quidè Caco-Ecclesia mittantur.*

† See the Hist. of the Anab. printed at London, 1641. Et Joh. Gast. l. de exord. Anab. p. 247. *Ego vidi Nicol. Stock qui primus in Germ. videtur sparsisse venenum illud impiorum dogmatum. Hunc audierunt Monetarius & Phiferus, quibus velut emissariis usus totam perturbavit Germ.* Pont. Cata. hær. *Commota seditione rustica per German. Alsat. & Sueviam ad* 150000. *fuerunt trucidati.*

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Siste gradum Viator;
Paucis te volo:
Hic situs est Daniel Featlæus;
Impugnator Papismi;
Propugnator Reformationis;
Instigator Assiduæ Pietatis
Tam Studio, Quam Exercitio
Theologus-Insignis;
Disputator Strenuus;
Concionator Egregius
Ἐγκυκλοπαιδείας Τῶν Ἐπιστημῶν
Διδάκτωρ,

Καὶ
Διδακτικὸς:
Facetè Candidus; Candidè Facetus;
Omni-Memoria-Dignissimus
D. D. Featlæus,
Qui
Natus Charltoniæ educatus Oxō:
Ætatis Suæ 65.
Obyit Chelsei (Aprilis 17
Sepultus fuit Lambethæ (21
Anno Salutis
1645.

In Obitum Reverendi Viri,

Danielis Featlei,

Sacræ Theol. Doctoris, & Eccles. Anglic. Propugnatoris acerrimi.

HOc in sepulchro dormientis conditur
Venerenda Featleii *cinis.*
Inter silentum claustra taciturnus jacet,
Magnum modò Dei Oraculum.
Iacet ille, tantus Galliæ & Romæ pudor,
Quantus decor Britanniæ.
Quos ille Agonas, quæ tulit certamina
Exterminandam ad Hæresin?
Ecclesiæ geminas mamillas Anglicæ,
Baptisma & Eucharistiam,
Purus ab omni muniit Contagio,
Parenti Alexicacus suæ.
Obstruxit Anabaptista, feralis Draco,
Fontem patentem Infantulis;
Monstrũ sed istud multiceps, Cadmus sacer,
Moriente dextra contudit.
Quot transmarinæ è Pellicis gremio mala
Adnavigarunt Angliam;
Quicquid Socinus, quicquid Arminius foràs;
Familista, vel Brunnus, domi;
Inimica quod vel lingua, vel Prælum tulit;
Sceleris puerperium frequens;
Tot dira capita, tot renascentes Hydras;
Stravit Britannus Hercules.
Exile corpus terere, non poterat frequens
Arena, Prælum, Pulpita.
Pusillus Atlas in labores sufficit,
Vegetior à certamine.
Languente Pietas nimia pro morbo fuit;
Pro Phthisi Amore tabuit;
Sensim peribat, corporis partem sui
Præmisit assidùe Deo:
Et cum tot annos prædicans, vitæ suæ
Attriverat spiraculum;
Elinguis Anima murmure exit languido
Dixitque inauditum Vale.
Quis Pontificios jam latebris extrahet
Tenebriones Vrbicos?
Quis nunc in aciem provocatos conteret
Rationis acri Malleo?
Ille, Ille palmam Victor assiduus novam
Accensuit meritis suis.
At cum peregit opera militiæ suæ,
Ruente Roma: contudit

riorum conglobatum exercitum,
posuit Animam in vulnere.
ic, Sacerdos Magne, voluisti mori,
ctoriæ Holocaustum, Deo.
unus in vita, nec in morte unus es,
te sita est Ecclesia;
hæc necesse; cui basis facta est cinis,
ejus Columna pulvis est.
, manipulus frigidæ terræ brevis,
lysterium Theologiæ.
Disciplinas universas noveras,
i nemo penè singulas.
operibus miscet & veneres suis
rita scribendi manus;
ter Artium hæreas discrimina,
gicumne legis an Rhetora.
ura nullo sæculo erexit suæ
lonumenta pietatis: precum
merin reliquit, ut nostris adhuc
pereſſet in votis pius.
ræficarum pompa celebrat hunc Rogum,
vita non insignia.
la Pietas, juncta famulitio Precum,
mibunda præit Anteambulo.
ta gregibus Artium Theologia
sequitur atro syrmate;
ulo superstant Hæreses, Anathemata;
ima spolia, Schismata.

Nunc, nunc litandum est; sontium busto super
Cadat Hecatombe criminum.
Iterum resurgat error, Antæus licet,
Retundet è scriptis Pugil.
Ite, ite Iambi funebres; liceat satis
Lugere, quem laudo parùm.
Ite, ite Musæ flebiles; vestro fluunt
Damno minores Lachrymæ.
O anima cœlo reddita; ut te nos sacram
Meditando patimur extasin!
O innocens umbra, O cadaver sanctius,
Quam tu sepulcrum consecras!
Non occidisti, fallimur; periit Tibi
Non vita, sed Mortalitas.
Ascende Victor; Te salutat undique
Numerosa turba Syderum.
Animæ frequentes, pars gregis nuper Tui,
Quas vindicasti ab Hæresi,
Vt te stupendis plausibus circumvolant,
Et gratulantur hospiti!
Chorus Angelorum, quibus eras spectaculum,
Mundi in Theatro prælians;
Io Triumphe, concinunt; geminant Io,
Et Euge perpetuum Tibi.
Sic, sic, Beate, splendidam in pompam trahis
Cœli universos ordines:
Tantumque frueris tu Deo, quantum sibi
Sperare fas sit optimo.

E Schola Regia Westmonast.
sic flevit

F. GREGORY.

A true Relation of what passed at a meeting in *Southwark*, betweene D. *Featly*, and a company of ANABAPTISTS, *October* 17. 1642.

AFter the company were placed, and Dr. *Featly* had made a short ejaculatory Prayer to God, to give a blessing to the meeting, a Scotchman began thus:

Master Doctor, we come to dispute with you at this time, not for contention sake, but to receive satisfaction: We hold that the Baptisme of Infants cannot be proved lawfull by the testimony of Scripture, or by Apostolicall tradition; if you therefore can prove the same either way, we shall willingly submit unto you. Scotch-man.

Are you then Anabaptists? I am deceived in my expectation, I thought that the end of this meeting had been to have reasoned with you about other matters, and that my task would have been to have justified our Cõmunion-Book, & the lawfulnes & necessity of coming to the Church, which I am ready to doe. Anabaptisme (which I perceive is the point you hold) is an heresie long since condemned both by the Greeke and Latine Church, and I could have wished also that you had brought Scholars with you, who knew how to dispute, which I conceive you doe not, so farre as I guesse by your habit, and am informed concerning your professions: for there are but two ways of disputing, D. *Featly*.

First, by Authority, Secondly, by Reason.

First, by Authority, if you will dispute in Divinity, you must be able to produce the Scriptures in the Originall Languages.

For no Translation is simply Authenticall, or the undoubted word of God.

In the undoubted word of God there can be no Error.

But in Translations there may be, and are errors.

The Bible Translated therefore is not the undoubted Word of God, but so farre onely as it agreeth with the Originall, which (as I am informed) none of you understand.

Secondly, if you diſpute by Reaſon, you muſt conclude ſyllogiſtically in mood and figure, which I take to be out of your element. However, ſith you have ſo earneſtly deſired this meeting, and have propounded a Queſtion to me I little expected: before I anſwer yours, I will propound a queſtion or two to you concerning the bleſſed Trinity, that I may know whether you are well inſtructed in the principles of Catechiſm, who yet are ſo well conceited of your ſelves, that you take upon you to teach others.

Scotchman. *This, Mr Doctor, is* nihil ad Rhombum, *we would know of you whether the Baptiſme of children can be proved lawfull (as we ſaid before) as it is practiſed among you.*

D. *Featly.* *Section* 1. Two queſtions of the Trinity propounded.

Whereas you ſay this my Queſtion is not *ad Rhombum*, you miſtake the matter: For it is *ad Rhombum*, if you know what the phraſe meaneth. Is not the forme of Baptiſme this, *I Baptize thee in the name of the Father, the Son, and the Holy Ghoſt?* Therefore my Queſtions concerning the Trinity appertaine to the Doctrine of Baptiſme. Before therefore I anſwer you concerning the perſons fit to be baptized, whether men and women onely in riper years, or children alſo: to try your skill, I will propound an argument to each of you out of Scripture, concerning the bleſſed Trinity.

And firſt (turning to the Scotch-man)

Doe you beleeve, ſaith he, that each of the three Perſons is God? how then doth Chriſt, *Joh.* 17. 3. ſay, that the Father is the *onely* true God?

2. After turning to the other,

Doe you beleeve that the Holy Ghoſt proceeds from the Father and the Son? if you doe ſo, how then doe you anſwer the words of our Saviour, *Joh.* 15. 26. *The Spirit which proceeds from the Father*? there is no mention at all of proceeding from the Sonne, but the Father onely. To the latter of theſe *Quæries* nothing was anſwered, by either of them; to the former they both anſwered. Firſt, the Scotch-man.

Scotch-man. *We never intend to deny that every Perſon in Trinity is God, for the Text you alledge, it proves not what you bring it for.*

Here the Text being read, the Scotch-man anſwered, *Chriſt oppoſeth his Father, as the true God, to all falſe Gods.*

I doe not urge the word *true*, for that indeed is ſpoken in oppo-

oppoſition to falſe gods, but the word *onely*, and thus I frame the argument. D. *Featly.*

If God the Father be the *onely* true God, then the Holy Ghoſt is not God.

But God the Father is the onely true God;

Ergo, the Holy Ghoſt is not God.

The Father is ſaid to be the onely God in reſpect of Eſſence. //=

This anſwer contains in it Blaſphemy: for if the Father be the onely true God, in reſpect of Eſſence; then is not the Son or the holy Ghoſt God in reſpect of Eſſence, but that is falſe and blaſphemous, for then the three Perſons ſhould not be one God in Eſſence, or in reſpect of Eſſence. Scotch-man. D. *Featly.* The venture Scotch-man was ſo ſtunn with this blo that he gave and ſpake n more for a good ſpace.

Here the Scotch-mans anſwer being exploded, he wrote ſomething, and gave it ſome there preſent, and in the meane while one Maſter *Cuſin* interpoſing, ſaid,

I come not here to diſpute, but to receive ſatisfaction of ſome doubts, which if you can reſolve me in I ſhall ſubmit. Now for the place you alledge out of Saint John, *I conceive it may be thus anſwered: Chriſt ſpake this as Man, and his meaning is, that his Father is onely God, and no creature is ſo.* *Cuſin.* //

It is very true, that *onely* excludes all creatures; but whereas you ſay that theſe words are ſpoken by Chriſt, as Man onely, it cannot ſtand with the Text; for it is added, *and whom thou haſt ſent, Jeſus Chriſt.* Chriſt ſaith it is life eternall to know the Father to be the onely true God, and whom he hath ſent, Jeſus Chriſt; but it is not life eternall to know Chriſt onely as Man, but as true God and Man, and ſo a perfect Mediatour: neither is Chriſt ſaid onely the Sonne of God, in reſpect of his temporall generation, as Man; but alſo in reſpect of his eternall generation, as he is the ſecond Perſon in Trinity; this Anſwer therefore of yours is not ſufficient nor pertinent. D. *Featly.* // // // //

Maſter Doctor, the company is not ſatisfied with their Anſwers, I pray, reſolve the doubt your ſelfe. Sir *John L tball.*

I will as ſoone as they have propounded their objections; for I moved theſe Queſtions onely to make it appeare to the Auditours, how unfit theſe men are to take upon them the office of Teachers, who are ſo imperfect in the Fundamentall points of Catechiſme. Now let them propound what Queſtions they pleaſe. See the ſo lution of t doubts, in additions t the confere

What

What is the nature of a visible Church? what is the matter and forme of it? or what is the visible Church of Christ made up of, by authority of the Scriptures?

Your Question is, *Quid constituit visibilem Ecclesiam?* What makes a visible Church?

Yes.

I answer, according to the Scriptures, and the joint consent of all Protestant Churches in the world, French, Dutch, &c. in the Harmony of Confessions, that the sincere preaching of the Word, and the due administration of the Sacraments, constitutes or makes a true visible Church. The Papists make many notes of the Church, as Antiquity, Universality, Succession, Miracles, and divers other: but the Reformed Churches make but two onely, namely, those above mentioned.

What is a true particular visible Church?

A particular company of men, professing the Christian faith, knowne by the two marks above mentioned, the sincere preaching of the Word, and the due administration of the Sacraments.

Is the Church of England such a Church?

It is so.

How prove you that?

First, I answer, I need not to prove it, but you are to disprove it. For as *Hooker* teacheth, in his Ecclesiasticall Politie, They who are in possession are not bound to prove the right, but they who goe about to thrust them out are to disprove their right, and bring a better title for themselves.

Secondly, yet to give you further satisfaction, thus I prove the Church of *England* to be such a Church.

Every Church in which the Word of God is sincerely preached, and the Sacraments lawfully and rightly administred, is such a Church.

But in the Church of *England* the Word is sincerely preached, and the Sacraments lawfully administred.

Ergo, The Church of *England* is such a Church.

I deny that in the Church of England *the Word is sincerely preached, or the Sacraments rightly administred.*

I have here two things to prove.

1. That the doctrine of the Church of *England* is agreeable to Gods Word.

2. The

2. The Sacraments are rightly adminiſtred in it.

Firſt, the doctrine of the Church of *England* is contained in the 39. Articles.

Secondly, the due adminiſtration of the Sacraments in the Communion-booke. But both the one and the other are agreeable to Gods Word.

Ergo, The preaching of the Word and adminiſtration of the Sacraments in the Church of *England* are agreeable to Gods Word.

I deny that the 39. Articles and the Booke of Common-Prayer are agreeable to Gods Word. *Cuſin.*

1. I will prove that the Booke of Articles is agreeable to Gods Word. *D. Featly.*

In the Booke of Articles; the firſt which concerneth the bleſſed Trinity, the 2, 3, 4. which concerne the Incarnation of Chriſt Jeſus, his Death and Reſurrection; the 5. which concerneth the Holy Ghoſt, the 6. the perfection of Scriptures, and the 18. following, which impugne Popery, are agreeable to Gods Word; and you cannot name any one of the reſt which is not agreeable; therefore they are all agreeable. If you know any one that is not agreeable, inſtance in it, and I will preſently ſhew how it is agreeable to Scripture.

For the 39 Articles I know not what they are, I never ſaw them that I remember. *Cuſin.*

Then for ought you know they are all conformable to Scripture, at leaſt you can except againſt none of them. Now for the Booke of Common-Prayer, it conſiſts partly of Pſalmes, Epiſtles, and Goſpels, partly of Prayers, and the forme and manner of adminiſtration of the Sacraments. But the former are taken out of Scripture, the latter are agreeable to it. What doe you except againſt it? *D. Featly.*

I except againſt your adminiſtration of Baptiſme, it is not rightly adminiſtred in your Church; for you baptize children, and that is not agreeable to Gods Word: If you ſay it is, how doe you prove it by Scriptures? *Cuſin.*

This *D.F.* undertook to prove out of Scripture, but before he alledged any text of Scripture for it, another Anabaptiſt interpoſed.

Anabaptiſt. *Section* 4. That the Magiſtrate may compell men to come to Church, and ſerve God there according to his Word. D. *Featly.*

You ſay your Church is a true Church; that cannot be: for the true Church compels none to come to Church, or puniſhes him for his conſcience, as the Church of England *doth.*

Joſiah was ſupreame Governour of the true Church in Judah and Iſrael, but *Joſiah* compelled all Iſrael to come to the houſe of God and worſhip there, 2 *Chron.* 34. 33. So *Joſiah tooke away all the abominations out of all the Countries that appertained to the children of Iſrael, and compelled all that were found in Iſrael to ſerve the Lord their God.*

Ergo, Men may be compelled by the civill Magiſtrate to the true worſhip of God.

Anabaptiſt. Joſiah *compelled them to come to* Jeruſalem; *but that Law is not now in force.*

D. *Featly.* There is a threefold law of God delivered by *Moſes.*

1. Ceremoniall. 2. Judiciall. and 3. Morall. The ceremoniall and judiciall are not now in force; but the morall is; and *Joſiah* did this by the command of the morall law. For the Text ſaith not that he compelled them to come to *Jeruſalem*; *but, to ſerve the Lord their God*, which is a duty required by the morall law, and the law of nature. For though the place of Gods Service and the manner be changed, yet the ſubſtantiall worſhip of God ſtill remaines, and Princes are now as much bound to compell their ſubjects to the true worſhip of God, as *Joſiah* was. And moreover it is to be noted, that *Joſiah* did this by vertue of a Covenant, which he made before the Lord, *to walke after the Lord, and keepe his Commandements, with all his heart and all his ſoule*, 2 *Chron.* 34.31. And the Spirit of God ſendeth this teſtimony after him, 2 *Kings* 23. 15. *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his ſoule, and with all his might, according to the law of Moſes*; which words have an apparent reference to that firſt and great commandement, *Deut.* 6. 5. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoule, and with all thy might*, which law is morall and perpetuall, as all grant.

Here this third Anabaptiſt was blank'd, and, to ſave his credit, ſtarts up another doubt. Anabaptiſt.

Prove that any ought to be compelled by the Goſpell.

That which *Joſiah* did agreeably to the morall law, bindeth us under the Goſpell; for Chriſt in the Goſpell both repeateth and confirmeth this Commandement of *loving the Lord with all*

our

our heart, and all our ſoule, calling it the firſt and great Commandement, *Mat.* 22. 37, 38. Therefore our Princes are as much bound, as *Joſiah* was, to compell their ſubjects to ſerve the true God. Yet farther, to give you ſatisfaction, I will prove that it is agreeable to the new law to compell men to come to Church, and heare Gods Word and receive the Sacraments, for this Chriſt teacheth in the Parable recorded by Saint *Luke*, c. 14. 23. *Of a King who made a great Supper, and bade many gueſts, and when they made excuſes, he ſaid to his ſervant, Go to the high ways, and hedges, and compell them to come in, that my houſe may be full.*

To this nothing being anſwered, Doctor *Featly* proceeded in his Argument. Beſides this command in the Parable, thus I prove that you ought to come to our Churches; the Apoſtle commandeth, *Rom.* 13.1. *Let every ſoule be ſubject to the higher powers*, and *Heb.* 13. 17. *Obey them that have the overſight of you, and ſubmit your ſelves, for they watch for your ſoules, &c.* To which if we adde thoſe places in 1 *Tim.* 2. 2. and 1 *Pet.* 2.13,14. an undeniable Argument may be framed, to convince your conſcience, after this manner.

All lawfull Superiours, either temporall or ſpirituall, commanding lawfull things, are to be obeyed.

But your lawfull Superiours in Church and Common-wealth, require you to come to our Church, which I proved to be a true Church of Chriſt.

Ergo, you ought to obey them, and you ſinne againſt God by your diſobedience to lawfull Authority, if you come not.

The Word of God doth not command us to come to your Steeple-houſes, *the King hath nothing to do to command us in that kind.* Anabaptiſt.

The King hath power to command you in all things that are lawfull, and not repugnant to Gods Word: (indeed if he ſhould command any thing againſt Gods Word, you ought rather to obey God then man, by the example of the Apoſtles in the *Acts* 4. 19.) D. *Featly.*

But it is a thing lawfull and no way repugnant to Gods word, but moſt agreeable, to come to our *Steeple-houſes*, (as you call them) where the ſervants of God aſſemble on the Lords day and other times, to worſhip *him in ſpirit and truth.*

* Anabaptiſt. *Ergo*, the King hath power to command you to come to our Church.

D. *Featly.* * *The King makes an Idoll of the Church, where doth Chriſt command us to come to it?*

Anabaptiſt. Here the Anabaptiſt yeildeth the buckler, † viz. That the Magiſtrate ought to be obeyed when he commandeth men to heare Gods Word in the Church. = Where he commandeth us to heare the Word preached; for in our Church the Word of God is preached, and therefore there we ought to heare it.

D. *Featly.* This was the plea of the old Donatiſts. ✗ *I am not ſo averſe, but if one of our Society ſhould preach in* Olaves *or* Mary Overies *Church, I would heare him, I would come where the Church is gathered, for therein I obey Chriſt.*

Then you will heare none but one of your ſociety, as if your ſociety were the true Church, and none of the true Church but thoſe of your ſociety. I have proved already that we have a true Church among us, but you have none.

Section 5. That the Anabaptiſts have no Church. || For where there are no lawfull Paſtors, nor Flocks, there is not a true Church.

Anabaptiſt. But amongſt you there are not lawfull Paſtors, nor Flocks.

D. *Featly.* *Ergo*, No true Church.

We have amongſt us lawfull Paſtors.

|| There are no lawfull Paſtors but thoſe who are ſent, *Rom.* 10. 15.

|| *No man ought to aſſume unto himſelfe that honour, but he that is called, as was Aaron*, Heb. 5. 4. *all Presbyters are to be made by* 15 *impoſition of hands*, 1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6.

But your Paſtors have no ſending, no calling, no impoſition of hands on them.

Ergo, You have no lawfull Paſtors.

Anabaptiſt. *None amongſt us teach, but they have Ordination; for they are* / *elected, examined, and proved.*

D. *Featly.* — Have you no impoſition of hands of the Presbyterie?

Anabaptiſt. *We are not bound to tell you; If you will come to our Church, you may ſee.*

Cuſin. *I pray you* M. Doctor *come to the point: how prove you the Baptiſme of children to be lawfull by the Word of God?*

D. *Featly.* It ſeems you will willingly fall upon no other point but this of Anabaptiſme; which Hereſie was condemned neare fifteen

Section 6. Of the Chriſtening of children. ✗ hundred yeares agoe. Here, after a long ſpace, the Scotch-man puts in a word, ſaying,

Not ſixteen hundred years agoe.

If

If it were but a thousand, it is long enough, being condemned by the whole Christian Church, *Greeke* and *Latine*. D. *Featly.*

Sir, that is neither here nor there, you know what the woman of Samaria *said*, John 4. *Our Fathers worshipped in this Mountaine, and ye say that at* Jerusalem *is the place where men ought to worship; they continued in an error above* 2000 *years.* *Cusin.*

You are mistaken in your Chronologie, for there were not 2000 years between *Jacob* and *Christ*. But to let that your errour passe, the *Samaritans* indeed were in an errour a long time; but this is no errour, but a doctrine of truth, that children ought to be baptized. D. *Featly.*

There are three sorts of Arguments of great force with all understanding men; the first and chiefest from

1. Scripture.
2. From consent of the universall Church.
3. From evident reason.

I will prove all these for the baptisme of Children.

We desire to have it proved by Scripture. Scotchman.

Our proofs out of Scripture are of two sorts; some probable, some necessary. D. *Featly.*

First probable; as where it is said in the *Acts* 16. 33. That the *Apostle baptized the Gaoler with all that belonged to him*, and *Lydia and her houshold*, *Acts* 16. 15. and 1 *Cor.* 1. 16. that *he baptized the houshold of Stephanas*; and in a whole houshold in all probability there were some children.

I cannot tell that; let us heare your necessary proofes out of Gods Word. Scotch-man.

There is as good ground, reason, or warrant for the baptizing of children now, as there was of old for circumcising them. But children under the Old Testament were to be circumcised, many plaine places there are where that was commanded. D. *Featly.* Deut. 10. 16. Josh. 5. 2. &c.

Ergo, now by the same warrant they are to be baptized.

We deny that there is the same warrant or ground now for the baptizing of children, that there was of old for the circumcising of them. For there is an expresse command for circumcising of children; but there is none for the baptizing of any but those who can heare the Word preached, Matth. 28. Goe teach and baptize. Scotch-man.

1. That which Circumcision was in the old law to the Jewes, that D. *Featly.*

that is Baptiſme now to us, the Sacrament of entrance into the Church; for ſo Saint *Auguſtine* and all ſound Divines hold, that our Sacrament of Baptiſme anſwereth theirs of Circumciſion, as the Sacrament of the Lords Supper doth their Paſchall Lambe.

2. Circumciſion was inſtituted, as appears, *Rom.* 4. 11. to be *a ſeale of the righteouſneſſe of faith.* But for the ſame end alſo was Baptiſme inſtituted, to be a ſeale of the covenant of grace, and the free remiſſion of our ſinnes by faith. And though children in the old law before eight dayes had not actuall faith, nor could make profeſſion thereof, yet they received the Sacrament thereof. Therefore by the ſame reaſon children under the Goſpel, though they have not actuall faith, nor can make profeſſion thereof, yet may and ought to receive the Sacrament of Baptiſme, which is a ſeale of the Covenant of grace, and righteouſneſſe by faith.

To this Argument drawne from Analogie, the Anabaptiſts anſwered nothing at all.

Scotch-man *Children ought not to be Baptized, becauſe there is no command for it.*

D. *Featly.* Marke, I pray, how uncertaine they are in their grounds; ſometimes they ſay that children are not to be baptized, becauſe they have not actuall faith, which I overthrew but even now; ſometimes, becauſe there is no commandement for it. Which as the future Arguments diſprove, ſo ſee a punctuall refutation of this Anſwer, *Infra art. 2. ob. 1.*

Scotch-man. *Prove it by Scripture that they ought to be Baptized.*

D. *Featly.* So I will: firſt I will alleage you the Text of Scripture, and then frame my Argument from it; the place of Scripture is, *Joh. 3. 5. Verily, verily I ſay unto you,* **except a man be borne of water, and of the Spirit, he cannot enter into the Kingdome of God:* My Argument from this place for the baptizing of Infants is this:

* Although ſome of our latter Commentators of good note underſtand not this text of Baptiſme, but of a ſpirituall Laver or grace of the Spirit, waſhing and cleanſing the heart, as if Chriſt in this Text uſed the figure called ἐκ τοῦ ἐναντίου, like to that, *Acts* 14. 13. and *Matth.* 3. 11. *Baptizabit vos ſpiritu ſancto & igni:* Yet S. *Auguſtine* and the more ancient Expoſitors underſtand it of Baptiſme, and we muſt not depart from the letter where it may ſtand; neither will this interpretation more conclude the abſolute neceſſity of Baptiſme to ſalvation, then thoſe words of our Saviour, *Mark. 16. 16. He that believeth and is baptized, ſhall be ſaved*; all that can be inferred from both is, that Baptiſme is the ordinary meanes of ſalvation, and that Baptiſme is ſo farre neceſſary, as well *ratione præcepti* as *ratione medii*, no orthodox underſtanding Proteſtant ever denied, neither is there any reall controverſie betweene the Proteſtants and Papiſt in this point; but only verball, as Doctor *Reynolds* excellently clearly proveth in his Lectures, *De cenſura Apocryphorum.*

If

If none can enter into the kingdome of God, but thoſe that are borne of Water and the Spirit; that is, thoſe that are baptized with Water, and regenerated by the Spirit; then is there a neceſſity of baptizing of Children, or elſe they cannot enter into the Kingdome of God, (that is, ordinarily) for we muſt not tie God to outward meanes.

But the former is true.

Ergo, the latter.

By this your reaſon, it would follow, that all that are Baptized are regenerated, and none regenerated but thoſe who are baptized; what becomes then of thoſe who die without Baptiſme? Scotch-man.

I conceive the ſame of them as of thoſe among the Jewes who died before they were Circumciſed; wee leave them to the mercy of God, conceiving charitably of their ſalvation, becauſe the children of the faithful are comprized in the Covenant, *Gen.* 17. 7. & *Act.* 2. 39. and the Apoſtle ſaith, *They are holy*, 1 *Cor.* 7. 14. D. *Featly.*

All that I will conclude from this place, is, That no children enter into the Kingdome of Heaven by the ordinary way chalked out by Chriſt, but thoſe who are Baptized; or, which comes all to one, that the Sacrament of Baptiſme ought to be adminiſtred to Children, as the ordinary meanes of their ſalvation.

This Text ſpeaks not of children, but of men; children are not men. *Cuſin.*

You might as well and better ſay, that women are not men; and doe you thinke that women ought not to be Baptized? This Text ſpeaks of children as well as thoſe in riper years, male, or female; for, as the Apoſtle ſpeaketh, *In Chriſt there is no difference of ſex or age.* D. *Featly.*

All that are to enter into the Kingdome of God, ought to be borne of Water and the Spirit.

But children enter into the Kingdome of God as well as men of riper yeares. *Talium enim eſt regnum cœlorum,* Mat. 19. 14.

Ergo, children ought to be borne againe with water, &c.

How prove you that children enter into the kingdome of God? Anabaptiſt.

All thoſe that are holy enter into the kingdome of God.

But the children of the faithfull are holy, 1 *Cor.* 7. 14. D. *Featly.*

Ergo, they enter into the kingdome of God.

The Apoſtle meaneth that ſuch are not Baſtards. Anabaptiſt.

At

See the refutation of this Answer in the censure of a Book intituled, *The vanity of Childrens Baptisme. Infra & article 2. arg. 8.*

At which the company laughing, as a ridiculous answer, as if all that were not Bastards were holy; or that no children could be holy in the Apostles sense who were base borne: Another Anabaptist came in and propounded a question concerning Lay-mens preaching.

D. *Featly.* *I will prove unto you* M. Doctor, *that neither you, nor such men as you are ought to preach, but such only ought to performe that office of preaching, as are appointed by us.*

Anabaptist. How prove you that?

Those who are ordained Ministers by ungodly men, ought not to Preach. But you and others as you are, be ordained by ungodly men.

Ergo, *you ought not to preach.*

D. *Featly.* I deny both your Propositions. First, because although we should suppose the Bishops who ordained Ministers, to be ungodly men, yet if they were themselves lawfully ordained, and had power of Imposition of hands, the Ministers ordained by them, may and ought to discharge their function. *Judas* the Apostle, and *Nicholas* the Deacon, were ungodly men; yet the Ministeriall acts they did, either in preaching the Word, or administring the Sacraments, were never accounted void. Secondly, I deny that our Bishops were ungodly men.

Anabaptist. *They that persecute good men are ungodly men.*

But all your Bishops persecute good men.

Ergo, *The Bishops are ungodly men.*

D. *Featly.* I answer: first, some of our Bishops never persecuted any man; as namely, the Arch-Bishop of *Armagh*, and Bishop *Potter*. Secondly, though some of our Bishops by their places, as they were High-Commissioners, punished some men by mulcts, imprisonments, or other censures; yet they persecuted no godly man, but executed justice upon Delinquents: namely, factious Schismaticks, that disobey the Kings Ecclesiasticall Lawes, and disturbe the peace of the Church.

Anabaptist. *Yea, but they are good men whom your Bishops persecute, and you cannot except the Bishop of* Armagh; *for when I was called in question before the High Commission, the Primate of* Ireland *sate there, and by silence gave consent.*

D. *Featly.* The Primate of *Ireland* was never a Judge in our High Commission

miſſion in *England*, as it is well knowne: ſometimes he might ſit with the reſt, but he had no power to give ſentence in the High Commiſſion in *England*; and if I might know truly for what cauſe you were brought into the High Commiſſion, I doubt not but to prove the ſentence given againſt you to be juſt; for you are one who come not to Church, nor will heare our Preachers, but onely ſome of your owne ſect, and thoſe no better then meere Laymen.

Wee doe not read of any ſuch diſtinction in the Word of God, as Lay-men and Clergy men, theſe are Popiſh diſtinctions; the word Lay is not in all the Scriptures.

Anabaptiſt. *Section* 7. Of the diſtinction of the Clergy and Laicks.

No more is the word Trinity, nor Sacrament, nor many others read in the Scripture, yet the ſenſe of them is there, and ſo is the diſtinction of Clergy and Laity; for God commandeth that the people ſhould *learne the Law from the Prieſts mouth*; the Prieſts were no other then the Clergy, and the common people the Laity.

D. *Featly.* And that none may exerciſe the function of a Miniſter of the Goſpel, without a ſpeciall calling thereunto.

Their Prieſthood was not the ſame with yours.

It was the ſame for ſubſtance, but not for ceremony and manner of worſhip; their Prieſthood was typicall, ours Evangelicall; they by the figures of the ceremoniall law fore-ſhewed Chriſt to come, we preach that Chriſt is come.

Anabaptiſt. D. *Featly.*

Can you prove any ſuch diſtinctions in the New Teſtament?

Anabaptiſt.

We can: for we read in the New Teſtament of Paſtours and flocks; they who feed with the Word, are the Clergy; and the flocks, who are fed, are the Laity. All are not Paſtours or Teachers, 1 *Cor.* 12. 29. *Are all Apoſtles? are all Prophets? are all Teachers?* That is, all are not ſo.

D. *Featly.*

Deacons preached, they were Lay-men, therefore may Lay-men preach; I inſtance in Steven, *&c.*

Anabaptiſt.

The Deacons were not meere Lay-men, but men full of the Holy Ghoſt, and of wiſdome, upon whom the Apoſtles laid their hands, *Act.* 6. 6. Prove that any Preached who had not impoſition of hands.

D. *Featly.*

Here that Anabaptiſt failing, *Cuſin* undertooke it, ſaying;

In the 8. *of the* Acts *we read plainly, that, after that great perſecution of the Church, at* Jeruſalem, *they were all ſcattered abroad throughout the Regions of* Judea, *and* Samaria, *except the Apoſtles;*

Cuſin.

and that they who were scattered abroad went every where, preached the Gospel; and that God gave a blessing to their preaching, it is plaine, Act. 11. 13. Againe, (*Peter* saith) 1 *Pet.* 4. 10. As every man hath received the spirit, even so minister the same one to another, as good Stewards of the manifold grace of Christ. *If God have given us a talent, it is our duty to improve it.*

D. *Featly.* They that were scattered and preached the Gospel, were such as the Apostles had laid hands on, & sent to preach, and among them *Philip* the Deacon there mentioned. For the Text of St *Peter*; he speaketh not there of publick preaching, and administring the Sacraments, which appertaineth onely to Pastors by their speciall function; but of edifying one another, and teaching and admonishing in private, according to the Precept of 1 Thess. 5. 11. St *Paul*, *Col.* 3. 16. *Let the Word of God dwell richly among you, in all wisdome, teaching and admonishing one another:* this was no publick preaching, or expounding the Word, but godly conference in private houses with those whom they met, such as every godly Master of a family useth in his house, instructing his children & servants the best that he can, telling them their duty out of Gods Word. It is true, in time of persecution we read of one *Frumentius* a Lay-man, who in his travels converted some to the Christian Faith, confirming the truth of Christian Religion by Scriptures.

Cusin. *That is all we desire to doe, as* Frumentius *did.*

D. *Featly.* That was no Preaching publikely by vertue of a Pastorall function, or expounding Scriptures, but holy conference and exhortation; such as that of *Aquila* and *Priscilla*. And the Historian addeth, after the Church had notice how God blessed *Frumentius* his labours, in turning many Heathen to Christianity, the Bishops sent Ministers unto them, to confirme them and administer the Sacraments unto them; and himselfe also received holy Orders, to accomplish that worke which he had so happily begun.

Another Anabaptist. *The Scripture puts no difference betwixt publike and private; it is as lawfull to worship God in a private House, to Preach there, as in one of your* Steeple-Houses.

D. *Featly.* The Apostle puts a difference, 1 *Cor.* 11. 22. *What? Have you not houses to eat and drinke in? Or despise you the Church of God?*

The

The word in the Originall is Ecclesia, *not* Templum, *which never signifieth your* Steeple-house *in all the Scripture.* Anabaptist.

The word *Ecclesia* is taken diversly in holy Scripture: sometimes, D. *Featly.*

1. For a company of men, and that either of the wicked, as *Psal.* 26. 5. *Odi Ecclesiam malignantium*; Or, of the godly, *Act.* 20. 28. & 11. 26. &c.
2. For the place of their publike meeting; and so the word *Ecclesia* is here taken.

If the people of God meet in a private place, is not that then the house of God? Anabaptist.

There is a publike house of God, that is, a place sequestred from common use, and dedicated to Gods service, and there is a private house of God, as we read, *Rom.* 16. 5. where some of the faithfull privately meet, and that also is called the Church; *Greet the Church in thine house*: and in such private houses it is lawfull to Preach in time of persecution, but not now, when we have publike Churches for the service of God, to which we may and ought to repaire, and in these Churches no Lay-man ought to Preach, nor at all exercise the Pastorall function, either there or any where else. Which I prove by two reasons especially. D. *Featly.*

First, none ought to take upon them the Office of a Pastour, or Minister of the Word, who are not able to reprove and convince Hereticks, and all gain-sayers: but your lay and unlettered men are not able to convince Hereticks, and stop the mouthes of gaine-sayers, because they can alledge no Scripture but that which is translated into their mother-tongue, in which there may be and are some errours: for, though the Scriptures be the infallible Word of God, yet the Translators were men subject to errour, and they sometimes mistooke. 1. *Reason.*

Will you say that those learned men who translated the Bible at Geneva *committed any errour in their Translation?* Scotch-man.

I will; and for instance, *Luk.* 22. 25. in the *Geneva* Translation printed 1569. we read, *the Kings of the Gentiles reigne over them, and they that beare rule over them are called gracious Lords:* whereas in the Originall it is *Euergetai*, that is, benefactors, or bountifull; yet this place hath been much urged against the titles of our Arch-Bishops and Bishops, as if Christ forbade any D. *Featly.* εὐεργέται.

Miniſters of the Goſpel to be called by the titles of *Lords or gracious*, whereas there is never a word in the Text that ſignifieth either *Lord* or *gracious*, neither doth Chriſt there ſpeake onely to the Miniſters of the Goſpel, but to all Chriſtians. Beſides this, I could produce many other errours in that tranſlation, which are corrected in the Kings tranſlation.

Though wee cannot prove the letter to be well tranſlated, that matters not much, for the letter of the Scripture is not Scripture.

The Anabaptiſts blaſphemy againſt the Scripture.

That is blaſphemy, I pray take notice of it, he denieth the letter of the Text to be Scripture.

D. *Featly.*

Anabaptiſt.

The letter of the Word of God is not Scripture, without the revelation of the Spirit of God; the Word revealed by the Spirit is Scripture.

D. *Featly.*

Very fine Doctrine; if God reveale not to us the meaning of the Scripture, is not the letter of the text Scripture? By this reaſon, the greateſt part of the Revelation and other difficult texts of Scripture ſhould not be Scripture, becauſe God hath not revealed to us the meaning of them.

Here one that ſtood by demanded of the Anabaptiſt; How prove you the Bible to be Gods Word?

Anabaptiſt.

By experience. For, Whatſoever is written in the Word of God cometh to paſſe, concerning Chriſt and Antichriſt; experience is the beſt Doctor that teacheth us.

D. *Featly.*

This reaſon alone will not prove the Bible to be Gods Word; for *Moſes* ſaith, *If a falſe Prophet ſhall ariſe, and foretell any thing, and it come to paſſe*, Deut. 13. 2. *thou ſhalt not hearken to the words of that Prophet, for the Lord thy God proveth you*: it is true, that argument with others makes a good proofe.

Anabaptiſt.

There is no falſe Prophet in Scripture, the pen-men thereof were all true Prophets, and ſpake from the mouth of God.

D. *Featly.*

I grant you they did; yet by this argument alone, you cannot convince an Atheiſt, or a Mahumetan: for in *Mahomets Alcaron* it is ſaid, that *Mahomet* was a true Prophet, and that the Angel ſpake to him from God; you ſee to what a miſerable plunge you are put, if you have no more knowledge then meerly the tranſlation of the Engliſh Bible.

Secondly, for the event of Propheſies you ſpeake of, how prove you the event of them? For the events of the later Propheſies

pheſies are not ſet downe in Scripture; as namely of the deſtruction of the Temple, and the diſperſion of the Jewes into all Nations.

Travellers can teſtifie the truth of that. Beſides, ſome here, I doubt not, can witneſſe. Anabaptiſt.

I beleeve it; but theſe travellers their report, and the teſtimony of thoſe witneſſes you ſpeake of, are no ground of our Chriſtian Faith; you ſee therefore that you are ſtill to ſeeke, and not able to convince any Jew, Pagan, or Mahumetan, out of your tranſlated Bible without other helpes of learning, which you want. D. *Featly.*

Secondly, I prove that none of your Lay-men, who have not received holy Orders, may take upon them the ſacred office of preaching the Word, and adminiſtring the Sacraments. The office of a Miniſter is a holy office, which none may meddle with but thoſe who have a lawfull calling thereunto. To which purpoſe I alledged divers texts out of the New Teſtament before: whereunto I will adde the fearefull judgements of God in the Old Teſtament, which fell upon Lay-men who medled with the Prieſts office. As firſt, the judgement that fell upon *Corah, Dathan,* and *Abiram,* Numb. 16. 3. *Ye take too much upon you ſeeing all the Congregation is holy, every one of them, and the Lord is amongſt them: Wherefore then lift ye up your ſelves above the Congregation of the Lord?* verſe 28. *And* Moſes *ſaid, if theſe men die the common death of all men, or if they be viſited after the viſitation of all men, the Lord hath not ſent me.* Verſ. 31. *And as ſoone as he had made an end of ſpeaking all theſe words, the ground clave aſunder that was under them,* verſ. 32. *And the earth opened her mouth, and ſwallowed them up with their families, and all the men that were with* Corah, *and all their goods.* Secondly, *Vzzah,* who put forth his hand to ſtay the Arke, 2 *Sam.* 6. 6, 7. *And when they came to* Nachons *threſhing floore,* Uzzah *put his hand to the Arke of God, and held it, for the Oxen did ſhake it,* verſ. 7. *And the Lord was very wroth with* Uzzah, *and God ſmote him in the ſame place for his fault, and there he died by the Arke of God.* Thirdly, upon *Vzziah,* who, for taking upon him to offer incenſe, which belonged to the Prieſts office, was ſtricken with a Leproſie that clave to him till his death, 2 *Chron.* 26, 18, 19, 20, 21. 2. *Reaſon.*

And they withſtood Uzziah *the King, and ſaid unto him, It pertaineth not to thee,* Uzziah, *to burne incenſe unto the Lord, but to the Prieſts, the ſons of* Aaron, *that are conſecrated for to offer incenſe: goe forth of the Sanctuary, for thou haſt tranſgreſſed, and thou ſhalt have no honour of the Lord God. Then* Uzziah *was wroth, and had incenſe in his hand to burne it: and while he was wroth with the Prieſts, the Leproſie roſe up in his fore-head, before the Prieſts, in the houſe of the Lord, beſides the incenſe Altar. And when* Azariah *the chiefe Prieſt with all the Prieſts looked upon him, behold, he was Leprous in his fore-head, and they cauſed him haſtily to depart thence, and he was even compelled to goe out, becauſe the Lord had ſmitten him. And* Uzziah *the King was a Leper unto the day of his death, and dwelt as a Leper in a houſe apart, becauſe he was cut off from the houſe of the Lord.* Fourthly, upon the husband-men, and heardſ-men, that tooke upon them to Propheſie, *Zach.* 13. 4, 5, 6. *And in that day ſhall the Prophets be aſhamed, every one of his viſion, when he hath propheſied; then they ſhall weare a rough garment no more to deceive. But he ſhall ſay, I am no Prophet: I am a husband-man: for men taught me to be an heardſ-man from my youth up.* So you artificers may be aſhamed of your propheſying, and ſay, *I am a tradeſ-man; I am no Prophet; men taught me to exerciſe a handi-craft from my youth.* At this, one *Cuſin* being very angry, ſaid;

Cuſin. Mr Doctor, *I am more lawfully called to preach the Word then you; and that I will prove by Scripture.*

D. *Featly.* You will have a hard taske of it; for neither my name, nor yours, are found in Scripture, neither is there any colour in all Gods Word for any Lay-mans preaching; much leſſe ſuch an illiterate artificer as you are.

Cuſin. *Hee that is called by Saints to preach, is better called, then he that is called by ungodly men.*

* Such Saints as *John* of *Leydan* who had 15. Wifes; and *Cniperdoling*, who died like a beaſt. See *Sleidan*, *Com. li.* 10. M. *Morgan.* D. *Featly.* *Cuſin.*

* *But I am called by Saints.*

Ergo, *my calling is better then yours.*

"*You are like the Phariſees, who juſtifie your ſelves; What arrogancy and pride is it in you, to tearme your ſocieties a company of Saints?*

Neither were you called by Saints, nor I by ungodly men.

I am called by thoſe who live in no knowne ſins.

But

But you are called by Biſhops, who lived in knowne ſins. M. R.

Ergo, *I am more lawfully called then you.*

" *Such a company of Saints as you are, two of your holy ſociety* D. *Featly.*
" *were lately accuſed for a Rape.*

How can you know that none of your ſociety live in knowne ſins, who cannot ſay ſo of your ſelfe; much leſſe of any of them? For I appeale to your owne conſcience, whether you and they in your prayers to God doe not aske him forgiveneſſe as well for ſins againſt conſcience, as for ſins of ignorance; as well for knowne as unknowne ſins: beſides, have you no idle thoughts, or fleſhly luſts, or deſires in you?

I doe not deny but I have. *Cuſin.*

And doe you not know that theſe are ſins? D. *Featly.*

I know they are. *Cuſin.*

Then by your owne confeſſion you live in knowne ſins. D. *Featly.*

Though I know them, yet I doe not approve of them. *Cuſin.*

And can you prove, that he who ordained me approved himſelfe in any knowne ſinne? He, who ordained me, was a learned, grave, and religious Biſhop, who lived and died without ſpot or taint; and I cannot ſufficiently admire your boldneſſe, who charge him who ordained me with walking in knowne ſins, and approving them, who knew not the man who he was: take heed of theſe ſlanders, the tongue that lyeth *ſlayeth the ſoule.* D. *Featly.*

Whoſoever hee was, hee was but a particular man, and Chriſt gave the power of ordaining to his Church, not to any particular man. *Cuſin.*

Though Chriſt hath given this power to the Church, yet ſome particular men in the Church ought to execute this power of Ordination. D. *Featly.*

Here it grew late and the Conference brake off.

The iſſue of the conference was: firſt, the Knights, Ladies, and Gentlemen, gave the Doctor great thanks: ſecondly, three of the Anabaptiſts went away diſcontented, the fourth ſeemed in part ſatisfied, and deſired a ſecond meeting; but the next day, conferring with the reſt of that Sect, he altered his reſolution: and neither he, nor any of that Sect ever ſince that day troubled the Doctor, or any other Miniſter in the Borough with any ſecond challenge.

FINIS.

Additions to the former Conference.

IN the Conference above mentioned, *D.F.* promised to prove the Baptisme of Children, 1. By Scripture. 2. By consent of the universall Church. And 3. By evident reason. And the Arguments drawne from the first head, he prosecuted, but was not permitted at that time to urge the Arguments drawne from the second and third heads: yet because they were desired by some persons of note, it was thought fit they should be added to the former.

D. *Featly.*

Next to the arguments drawne from expresse testimony of Scripture for the Baptisme of Children, we have a most forcible Argument drawne from the consent of the universall Church, testified by their constant practice of admitting Children to Baptisme, even from the Apostles dayes unto this present. This argument, if it be well weighed, is of very great moment, and may convince the conscience of any ingenuous Christian. For no Christian doubteth, but that the Apostles were inspired by the Holy Ghost, and Christ promised his Spirit to lead his Church into all truth; which promise he hath hitherto made good in such sort, that it cannot be proved that ever the whole Church of Christ universally erred; it is true, particular Churches have erred, and may erre, and generall Councels, which the Schooles tearme the representative Church, are subject to errour, and have sometimes decreed heresie and falshood for truth; but the formall Church as they speake, that is, all the Assemblies of Christians in the world cannot be impeached with errour at any time: whence I thus frame my argument.

The consent of the Catholike Christian Church for the baptisme of infants.

That which the Apostles in their days began, and the whole Christian Church scattered over the face of the whole earth, hath continued in all ages, and all countries where Christianity hath been, and is professed, cannot be an erroneous practice.

But the Catholicke Christian Church, in all places and ages, even from the Apostles times, hath admitted the children of faithfull parents to holy Baptisme.

Ergo, the practise of Christening Children cannot be erroneous or unwarrantable, as the Anabaptists teach.

The

The major or first Proposition is already sufficiently proved; the minor or second Proposition is proved by the testimony of *Origen* for the Greeke Church, and St *Austine* for the Latine, and the Ecclesiasticall stories in all ages. *Origen*, in his Commentary upon the sixt Chapter of S. *Paul* to the *Romans*, having alledged the words of the Prophet *David*, Psal. 51. 5. *I was borne in iniquity, and in sin hath my mother conceived me*; addeth, *Propter hoc Ecclesia ab Apostolis traditionem accepit parvulis dare baptismum: (for this reason*, namely, because all are conceived in sinne) *the Church hath received a tradition from the Apostles to administer baptisme to little infants.* And S. *Augustine*, l. 10. de genesi ad literam, c. 23. *Consuetudo matris Ecclesiæ in baptizandis parvulis non spernenda est, nec omnino credenda esset nisi Apostolica esset traditio; The custome of our mother the Church, in baptizing infants, is no way to be sleighted or rejected; neither were at it all to be beleeved if it were not an Apostolicall tradition.* As for the continuance of it, the history of all ages of the Church confirmes it; neither can there be brought an instance in any Christian Church in the world that denied Baptisme to Children, till this Sect arose in *Germany*, since the reformation began there, in the days of *Henry* the eight.

After the testimonies of Scriptures, and the practice of the Catholike Church, we have a third proofe drawne from evidence of Reason; against which if it be excepted that the eye of reason in matter of faith is but dim; and therefore, that such arguments are no way convincing: I answer, that it is true, that such arguments drawne from reason, as have no other ground but Philosophicall axioms, or sensible experiments, are of little force in matter of faith, which is above reason; but such reasons as have ground and foundation in Scripture, and are firmly built upon those foundations, are of exceeding great force, and such are those I purpose to alledge.

Arguments drawne from reason for Christening children.

1. Where the disease is, there ought the remedy to be applied. But the disease, to wit, originall sin, is in children, as well as men. For, *all have sinned in Adam*, Rom. 5. 12. and *are by nature the children of wrath*, Ephes. 2. 3.

Ergo, the remedy, which is Baptisme, ought to be applied to Children as well as Men.

2^ly, Those who are comprised within the Covenant of

grace, ought to be admitted into the Church by Baptisme. For to them appertaine both the promises of the New Testament and the seale thereof, which is Baptisme.

But the children of the faithfull are comprised within the Covenant of Grace, *Gen.* 17. 7. *I will establish my Covenant betweene me and thee, and thy seed after thee, for an everlasting Covenant.*

Ergo, Children ought to be admitted into the Church by Baptisme.

3ly, No means of salvation ought to be denyed to the Children of the Faithfull, whereof they are capable.

But Baptisme is an outward means of salvation, whereof Children are capable under the Gospell, as well as the Children of the Jewes were capable of Circumcision under the law.

Ergo, Baptisme ought not to be denyed to Children.

4ly, All those who receive the thing signified by Baptisme, ought to receive the outward signe. It is the argument of Saint *Peter*, Acts 10. 47. *Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as wee?*

But the children of the faithfull receive the thing signified by baptisme; to wit, regeneration and remission of sins.

Ergo, they ought to receive the signe; to wit, the baptisme of water.

The Proposition or major part is proved already: the assumption or minor is thus proved: Christ *bade children to come to him, and he blessed them*; (and said) *of such is the Kingdome of God, Mark.* 10. 16. and that *their Angels continually behold his Fathers face in heaven*, *Mat.* 18. 10. and unlesse the Anabaptists will grant that children are regenerated, and receive remission of sins, they must needs hold that all children are damned, which is a most uncharitable and damnable assertion.

The ANABAPTISTS *Objection.*

Yea, but the Anabaptists object, *Mat.* 28. 18. *Go teach all nations, baptizing them.* Whence they would inferre that none are to be baptized but those to whom the Gospel hath before beene preached; and consequently, that children ought not to be baptized before they can heare and understand the Gospel preached to them.

ANSWER.

ANSWER.

1. The ſetting preaching before baptizing doth no more prove that preaching muſt always goe before baptiſme, then the naming repentance before faith, (*Mark.* 1.25. *Repent, and beleeve the Goſpel*) proves, that repentance goeth always before faith, which the Anabaptiſts themſelves hold not.

2. Chriſt ſetteth in that place preaching before baptizing, for two reaſons, neither of which make any thing againſt the baptiſme of children. The firſt is, becauſe it is the more principall act of the Miniſteriall function, for it is preaching which through the operation of the holy Spirit begetteth faith, which the Sacraments onely confirme; preaching draweth the inſtrument as it were of the Covenant betweene God and us, whereunto the Sacrament is ſet as a ſeale. Secondly, becauſe Chriſt there ſpeaketh of converting whole nations to the Chriſtian faith, in which alwayes the preaching of the Word goeth before the adminiſtration of the Sacraments. For, firſt men believe, and after are admitted to Baptiſme, but after the parents are converted, their children being compriſed within the Covenant are admitted to Baptiſme: and whenſoever any Proſelyte is to be made, this courſe is likewiſe to be taken, they muſt profeſſe their faith before they be received into the Church by Baptiſme: but the caſe is different in children, they have neither the uſe of reaſon to apprehend the Goſpel preached unto them, nor uſe of their tongue to profeſſe their faith, and God requireth no more of them then he hath given them; the like courſe God himſelfe tooke in the old law, before any men of riper years were Circumciſed, the commandement of God was declared, and his covenant made knowne unto them, but children were circumciſed the eight day before they were capable of any preaching unto them, or ſuch declaration.

Nothing remaineth, but that the two objections concerning the doctrine of the Trinity in the beginning propounded by *D.F.* for no other end, but to try how well verſt theſe ring-leaders of the Anabaptiſts were in the more neceſſary points of Catechiſme, be anſwered:

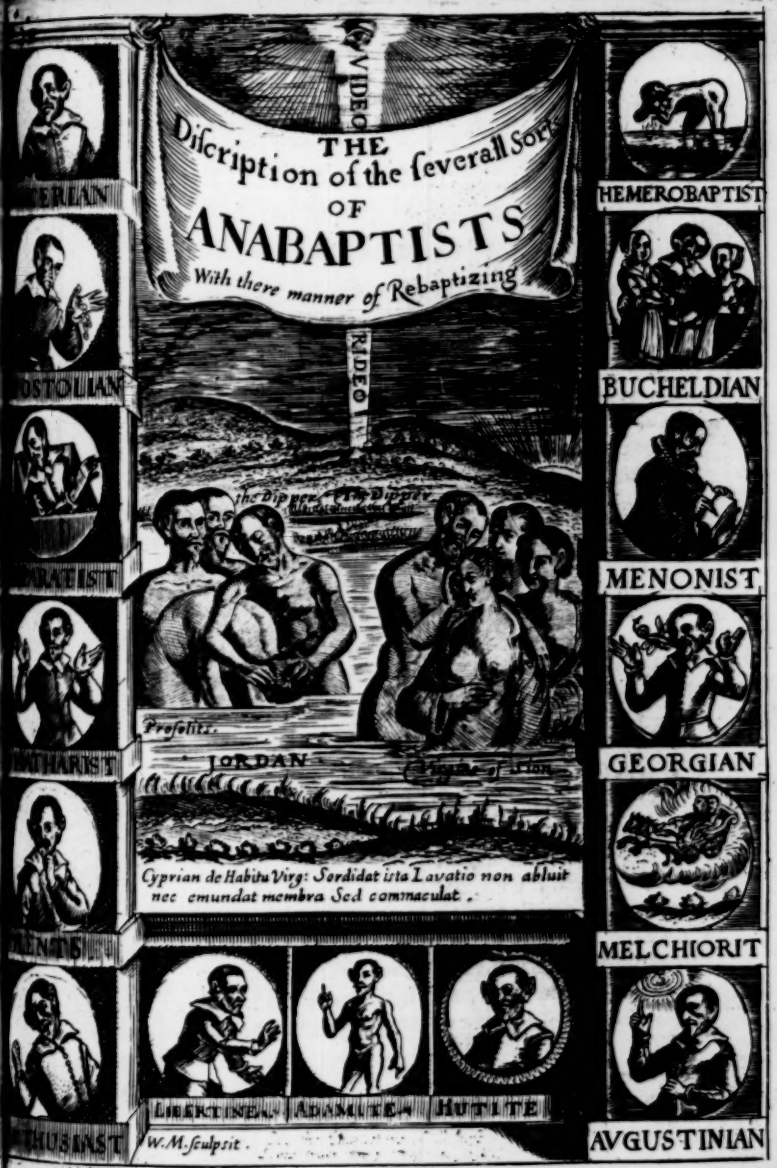
The firſt was framed out of *John* 17. 3. *This is life eternall, to know thee to be the onely true God, and whom thou haſt ſent, Jeſus Chriſt.* If the Father be the *onely* true God, how is the

Sonne or the Holy Ghost very God? hereunto the Anabaptists gave two answers: the first, blasphemous: the second, unsufficient and impertinent, as appears in the beginning of the conference. The true answer is, that Christ, *John* 17. prayeth to God, and not to any of the three Persons particularly: for though he useth the word *Father*, vers. 1. yet *Father* is not there taken for the first Person in Trinity, but as a common attribute of the Deity, as it is also taken, *Mat.* 6. 9. *Our Father*, vers. 14. *your heavenly Father*, Gal. 1. 4. *God and our Father*, James 1. 27. *Before God and the Father*, 1 Pet. 1. 17. *If you call him Father, who judgeth without respect of persons*: So then, the meaning is, O God, Father of heaven and earth, *This is life eternall, to know thee, to be the onely true God, and whom thou hast sent, Jesus Christ.* According to which interpretation, this text is parallel to that of the Apostle, *one God, and one Mediatour betwixt God and man, the man Christ Jesus*, 1 Tim. 2. 5.*

The second objection was out of *Joh.* 15. 26. *The Spirit of truth which proceedeth from the Father.* If the Spirit proceed from the Father onely, how doe we say in the Nicene Creed, and that other of *Athanasius*, and in the Letany, *which proceedeth from the Father and the Son*? To this none of the Anabaptists gave any answer at all, yet the answer is very easie: for the Spirit is said to proceed from the Father in the place above alledged, because he proceedeth from the Father originally, not because he proceedeth from the Father onely, for he is elsewhere called *the Spirit of the Sonne*, as well as of the Father, *Gal.* 4. 6. And in this very text, *John* 15. 26. it is said, *the Spirit whom I will send you from the Father*: which sheweth that the holy Spirit hath a dependence from both. To whom, three Persons and one onely true God, be ascribed all glory, honour, power, and dominion, for evermore.

* Yet if any conceive that the words *Father* and *God*, are not here taken essentially, but personally, there may be yet given a a second answer, out of *Brocmandus a Lutheran, tract. De Deo filio, p.* 154. *Deum alloquitur qui pater est, quod Filium habeat ante omnia secula ex ipso genitum, & qui potentia summa & ἐξουσία πάσης σαρκὸς gloriaq; plane divina eminuerit atque ſplenduerit apud Patrem antequam hic mundus existeret. Quando ergo Christus Patrem nuncupat solum verum Deum, phrasi hac docere vult solum Patrem esse unicum illum & verum Deum, qui filium habet ut omnipotentem ita æternum, quippe petentem glorificari gloria quam habuit apud Patrem antequam mundus esset. Quo sane sensu nemo nostrum est qui non facile concedat solum Patrem esse illum verum Deum, seu divinitatis illam personam quæ filium habet omnipotentem & æternum.*

FINIS.


VIDEO
THE
Discription of the severall Sorts
OF
ANABAPTISTS
With there manner of Rebaptizing
RIDEO
the Dipper
the Dipper
Profelite
JORDAN
Cyprian de Habitu Virg: Sordidat ista Lavatio non abluit nec emundat membra Sed commaculat.
HEMEROBAPTIST
BUCHELDIAN
MENONIST
GEORGIAN
MELCHIORIT
AVGUSTINIAN
HUTITE
ARMINIAN
W.M. sculpsit.

A *Tractate* againſt the *Anabaptiſts*.

Chapter I.

Of the name and ſeverall ſorts of Anabaptiſts.

THe name *Anabaptiſt* is derived from the Prepoſition ἀνὰ and βαπτίζω, and ſignifieth a rebaptizer: or at leaſt ſuch an one who alloweth of, and maintaineth re-baptizing: they are called alſo *Catabaptiſts* from the Prepoſition κὰτ and βαπτίζω, ſignifying an abuſer or prophaner of Baptiſme. For indeed, every Anabaptiſt is alſo a Catabaptiſt: the reiteration of that Sacrament of our entrance into the Church, and ſeale of our new birth in Chriſt, is a violation and depravation of that holy Ordinance.

Of theſe Anabaptiſts, or Catabaptiſts, who differ no more then *Bavius* and *Mævius* (of whom the Poet elegantly writeth, *Qui Bavium non odit, amat tua carmina Mævi*) *Alſtedius* maketh fourteen ſorts: 1. the *Muncerians*, 2. the *Apoſtolicall*, 3. the *Separatiſts*, 4. the *Cathariſts*, 5. the *Silents*, 6. the *Enthuſiaſts*, 7. the *Libertines*, 8. the *Adamites*, 9. the *Hutites*, 10. the *Auguſtinians*, 11. the *Eucheldians*, 12. the *Melchiorites*, 13. the *Georgians*, 14. the *Menoniſts*.

But in this, as in other things, he is more to be commended for his diligence in collection, then for his judgement in election. For although there are Schiſmaticall and Hereticall perſons, that have neare affinity with Anabaptiſts, knowne by all theſe names: yet theſe are not ſo many diſtinct and ſeverall ſorts of Anabaptiſts. For ſome of theſe differ onely in reſpect of their Doctors and Teachers, and not of their doctrines, as the Muncerians, Hutites, and Menoniſts; others were Hereticks, more ancient then the Anabaptiſts properly ſo called: as namely, the Apoſtolicall, the Catharists, the Adamites, and Enthuſiaſts; though as I ſhall ſhew hereafter, ſome of our preſent Anabaptiſts trench upon their hereſies: the Auguſtinians, Melchiorites, and Georgians, are Anabaptiſts, *& aliquid amplius*: though they agree with them in their maine doctrine of rebaptizing,

Guil. Malmſ. *de geſt. reg. Angli. l. 5. Mihi debeat collectionis gratiam, ſibi habeat electionis materiam.*

baptizing, yet they goe beyond the ordinary Anabaptiſts, holding farre more damnable tenents then they. For the *Auguſtinians* beleeve that none ſhall enter into Paradiſe till the Prince of their Sect, *Auſtine* the *Bohemian* ſhall open the way. The *Melchiorites* expect *Melchior Hoſmannus* to come with *Elias*, to reſtore all things before the laſt day. The *Georgians* blaſphemouſly boaſt, that their maſter *David George* was a holy perſon, compoſed and made of the ſoule of Chriſt, and the third perſon in the Trinity. Laſtly, he omitteth one ſort of Anabaptiſts, called *Hemerobaptiſts*, who in the ſummer time *quotidiè baptizabantur*, were chriſtened every day: *ſenſerunt enim aliter non poſſe hominem vivere, ſi non ſingulis diebus in aqua mergeretur, ita ut abluatur & ſanctificetur ab omni culpâ.* To leave therefore theſe deteſtable Sectaries, whom to detect is to confute, and to name, is everlaſtingly to brand: there are but three only ſorts, to whom that name properly and peculiarly appertaineth.

Gaſtius *de Anabap. exord.* p. 50.

1. The firſt broached their doctrine about the yeare 250. which was this: *That all thoſe who had been baptized by* Novatus, *or any other Hereticks, ought to be re-baptized by the orthodox Paſtors of the Church.*

2. The ſecond broached theirs about the yeare, 380. which was this: *That none were rightly baptized but thoſe that held with* Donatus, *and conſequently that all other, who had received baptiſme in the Catholicke Church, by any other ſave thoſe of his party, ought to be re-baptized.*

3. The third broached theirs in the yeare 1525. which was this: *That baptiſme ought to be adminiſtred to none, but ſuch as can give a good account of their faith; and in caſe any have been baptized in their infancy, that they ought to be re-baptized after they come to yeares of diſcretion, before they are to be admitted to the Church of Chriſt.*

For the firſt ſort, though their opinion and practiſe were erroneous, yet ſome conceive, ——*cauſas habet error honeſtas*, that they had very plauſible pretenſes for it; namely, that Hereticks were miſcreants, and had no place themſelves in the true Church of God; and that therefore they had no power by their baptiſme to admit any into it: that they had not the Holy Ghoſt, and therefore could not conferre the gifts thereof upon

upon any: that they were foule themſelves, how then could they by their Baptiſme waſh others cleane? ἄλλων καθαρὸς, αὐτὸς ἄπλυτος ἔλκεσι ῥυπᾷ. Againſt this opinion and practice of theirs, Pope *Stephen* mainly oppoſed himſelfe, and in a Synod held at *Rome* condemned it, as being repugnant to the tradition of the Church; which, as he affirmeth, received Hereticks upon their ſubmiſſion, and recantation of their hereſies, without re-baptizing them. But S. *Cyprian*, a famous Biſhop in *Africa* in thoſe dayes, and afterwards a glorious Martyr, tooke Pope *Stephen* to taske, refelled his argument drawne from unwritten tradition by Scripture, and in a provinciall Synod held at *Carthage*, whereof he was Preſident, *Anno Dom.* 258. with the joynt ſuffrages of 87 Biſhops, condemnes the ſentence of the Roman Synod, and determines the flat contradictory thereunto; namely, that the Baptiſme adminiſtred by Hereticks was invalid and Null; and that all that had no better Baptiſme ought to be brought againe to the Font, and be chriſtened anew, and no other ways to be accounted members of the true Church. And truly *Eraſmus*, in his Preface to his Edition of Saint *Cyprian*, affirmeth it to be an *even lay* betweene both opinions; and that though the Church in later ages tooke part with *Stephen*, yet that they might as well have confirmed Saint *Cyprians* opinion, without any prejudice at all to the Catholicke faith. Howbeit, with *Eraſmus* his good leave be it ſpoken, whoſoever ſhall dive deep into the point, and ponder what Saint *Auſtine* hath written in his exquiſite Tractates againſt the *Donatiſts*, eſpecially in his third booke, where profeſſedly he ſcans all the Arguments alleaged by Saint *Cyprian*, and his colleagues in the above-named third Synod at *Carthage*, will finde that Saint *Cyprian* had the better parts and gifts, but yet the worſt of the cauſe; and therefore in the firſt and moſt celebrious Councell of *Nice* it is ordered, *can.* 8. that the *Catharifts* or *Novatians*, who ſhall renounce their Hereſie, and ſeeke to be reconciled to the Church, ſhall be received by impoſition of hands, without requiring any new Baptiſme of them: yet in the nineteenth *Canon* it is decreed, that if the Hereticks, called the *Paulians*, (taking that name from *Paulus Samoſatenus*) flie to the Catholicke Church, that they ſhall be re-baptized by all meanes. By which ſeeming

Eraſm. adag.

De bap. con. Don. l.3. c.4,5, & 6. & l.7.c.1.

Syn. Nic. c.19. ἐκτέθνται ἀναβαπτίζειν τοὺς ἐξ αἱρέσεως.

contradiction of the decrees of this moſt ſacred Synod, as it were by the colliſion of flint-ſtones, the fire of truth is thus clearly *beaten out*. That we muſt diſtinguiſh of Hereticks, whereof ſome deſtroy the foundation, as the *Paulians*, *Gnoſticks*, *Cataphrygians*, and the like; others held the foundation, but built upon it Hay and Stuble, as the *Catharists* and *Novatians*, and ſuch Hereticks as had a right beliefe in the bleſſed Trinity, and the natures and offices of Chriſt, yet upon this good ſeed, *ſuper-ſeminarunt zizania*: ſome depraved the eſſentiall forme of baptiſme preſcribed by our Saviour, as did that *Arrian* of whom *Nicephorus* writeth; that after he had uſed an hereticall kind of forme, and dipt his hand in the Font to chriſten the child, all the water ſuddenly vaniſhed away: Others, though they had ill opinions concerning other Articles of Faith, yet were right in doctrine of the Trinity, and maintained the true forme of baptiſme; and all thoſe, who were baptized by theſe latter ſort of Hereticks, the Church held their baptiſme good, and therefore did not re-baptize them when they received them into the Church, but only enjoyned them publickly to renounce their errours, but thoſe who had been baptized by the former ſort of Hereticks, in regard their baptiſme was indeed no baptiſme, the Church appointed agreeably unto this decree of the Synod of *Nice*, that they ſhould not be admitted without a new baptiſme.

L. 10. hiſt. c. 35. *Refert quendam Epiſcopum Arrianum nomine Deutrum baptizaſſe in nomine patris per filium in ſpiritu ſancto; & addit miraculoſe acciditſſe, ut aqua quæ ad baptiſmum parata erat repente in deteſtationem Arrianæ hæreſeos, quam ille prædictis verbis profiteri intendebat, diſparuerit.*

For the ſecond ſort of *Anabaptiſts*, they were farre worſe then the former; for they made a ſeparation from the catholick Chriſtian Church, holding that none were members thereof, but thoſe that held with *Donatus*, all other they accounted no Chriſtians; and therefore, if any were converted, or rather perverted to their hereſie, they chriſtened them againe. The former ſort of *Anabaptiſts* were accounted onely erroneous and ſchiſmaticall, but not hereticall, but theſe were ſtigmatized for hereticks alſo, and that deſervedly, for confining the Church of Chriſt only to *Africa*, and their Sect there: they conſequently denied a maine Article of the Creed, (*viz.*) *Credo ſanctam Eccleſiam Catholicam*, I believe the holy Catholick Church, and the communion of Saints. Yet with theſe Hereticks and Schiſmaticks, our *Jacobites*, *Browniſts*, and *Barrowiſts*, ſymbolize: for,

as

as the *Donatiſts* refuſed communion with the Catholick Church, in regard of ſome ſcandals they obſerved in it, ſo doe theſe ſeparate from the true Church of *England* in regard of ſome abuſes; and, as they tearme them, Popiſh corruptions in it. As they excluded all from hope of ſalvation, who were not of their pure preciſe Sect, ſo theſe go not much behind them in their uncharitable cenſures of all thoſe who are not of their fraternity; and as Saint *Auſtine* complaines of the *Donatiſts*, that whereſoever they bore ſway, they brake downe the Communion-Tables (which he there metaphorically tearmeth Altars) and defaced the Churches: So we have had but too juſt cauſe to complain of the like outrages committed by ſome of the Zealots of that ſtraine, though ſome of them of late have not eſcaped the heavy judgement of God for it.

Ep. 50. *Altaria lignea frezerunt.*

For the third ſort of *Anabaptiſts*, they have ſunke deeper in the former Quag-mire, and are drowned over head and eares in it. For they not only nullifie all Baptiſme, adminiſtred either by Romiſh Prieſts, or orthodox Proteſtants, but condemne baptizing of children ſimply, which neither the firſt nor ſecond ſort of *Anabaptiſts* did; for both the *Novatians* & *Donatiſts*, yea, and *Pelagians* too, though they denied originall ſinne, yet they all allowed and practiſed the baptiſme of Infants. The Author of this third and worſt ſort of *Anabaptiſts*, was, as ſome ſay, * *Muncerus*; as others, [a] *Balthazar Pacimontanus*, againſt whom *Zuinglius* wrote; as others, *Carolſtadius*; but I ſubſcribe to *Melanchthon*, who lived in thoſe times, and could not but be very well acquainted with thoſe paſſages which fell out neare the place of his reſidence. And he affirmeth, as I ſaid before, that *Nicholas Stock* was the firſt that broached Anabaptiſme in *Germany*. This *Stock* affirmed, that God ſpake to him by an Angel, and revealed his will to him in dreames, promiſing him the place of the Angel *Gabriel*: in this mans Schoole was *Tho: Muncer* bred, who kept ſuch a racket in *Alſet*, a City in the borders of *Thuringia*, and after him *John Leyden*, and *Cniperdoling*, who in the yeare 1532. infected and infeſted alſo *Munſter*; wherein, though they *Conſul'd* it, and *King'd* it for a time; yet in the end were taken, pinched with fiery Pincers, and after ſtabb'd to the heart with Daggers, and their bodies ſhut up in iron Cages, which

* Pontan. Catal. hæret. & ſi *Anabaptiſtæ originem trahant à Donatiſtis, proximo tamen ſuperiori tempore author fuit* Tho. Monetarius *ſeu* Muncerus.

[a] Alſtedius compend. *An.* 1525. Sleidanus com. l. 10. *Caven ferreis illigantur ſingulis, & ad ſummam turrim urbis exponuntur.*

See Eudæmon Johan. *Apolog.* Garneti.

which were hung upon the higheſt ſteeple in *Munſter*, where they dance in the aire. And as *Garnet* the Jeſuite, the great Patron and practiſer of equivocation in his life time, is ſaid to have equivocated in ſome ſort after his death, for two faces of his were ſhewed by the Roman Catholicks; the one upon an Iron pole, the other upon a Straw: ſo theſe Ring-leaders of the *Anabaptiſts*, who ſtickled ſo much for re-baptizing in their life time, have been a thouſand times *re-baptized* ſince their death, by every ſhowre of raine beating through their Iron lettice.

Chap. II.

Of the errours of the Anabaptiſts *both common to other Sects, and thoſe which are peculiarly their owne.*

THoſe who have raked into this mud, finde ſeverall beds of theſe ſlippery Eeles, or rather indeed *Lampreys*; for they have all of them ſome *ſtring* or other of *poyſon* in them. Their errours they ranke into three kindes.

1. Firſt, Eccleſiaſticall, or in point of the Church, or matter of faith.
2. Secondly, Politicall, or in point of policy, or matter of State.
3. Thirdly, Oeconomicall, or in point of family-government.

Firſt, their Eccleſiaſticall errours, ſuch as peculiarly concern the doctrine or diſcipline of the Church, are,

Firſt, [a] that Chriſt tooke not fleſh from the Virgin *Mary*, but that he paſt through her as the Sun-beames doe through glaſſe, or raine through a ſpout.

Secondly, [b] that there is no originall ſinne.

Thirdly, [c] that children ought not to be baptized.

Fourthly, [d] that ſuch as have been baptized in their infancy, ought to be re-baptized when they come to years of diſcretion.

[a] *Pontan. Catal. hæret. in verbo Anabap. Dicunt Chriſtum per Mariam editum ut vitrum ſol penetrat, vel per canalem pluvia in terram fertur.*

[b] *Ib. nullum eſſe peccatum originale.* [c] *Pueros non eſſe baptizandos*, Gaſtius *de Anabap. exord.* p. 129. *dicunt baptiſmum parvulorum eſſe ex Diabolo, & Papæ figmentum.* [d] *Pont. ib. qui in teneris annis baptizati fuerunt, ſunt rebaptizandi.*

Fifthly,

Fifthly, [e] that lap-people may preach and adminiſter the Sacraments, *Gaſtius*, p. 35. *Anabaptiſtæ ſumunt ſibi omnes prædicandi officium.*

Sixthly, [f] that men have free-will, not only in naturall and morall, but alſo in ſpirituall actions.

Seventhly, [g] that abſolution and the Church-peace ought to be denied to ſuch who are fallen into any grievous ſinne; yea, though they repent of it.

Eighthly, [h] that *Luthers* doctrine is worſe then the Popes.

Secondly, their Politicall errours in matters of State, are,

Firſt, [i] that the people may depoſe their Magiſtrates and chiefe Rulers, *Sleid. ib. licere plebeis in Magiſtratum arma ſumere.*

Secondly, [k] that a Chriſtian with a good conſcience may not take upon him, or beare the office of a Magiſtrate, or keep any Court of juſtice.

Thirdly, [l] that none may adminiſter an Oath to another.

Fourthly, [m] that no Malefactors ought to be put to death.

Thirdly, their Oeconomicall errours, are,

Firſt, [n] that no man hath a propriety in his goods, but that all things ought to be held in common.

Secondly, [o] that it is lawfull to have more Wives then one, at once.

Thirdly, [p] that a man may put away his Wife, if ſhe differ from him in point of Religion, and be not of their Sect.

Theſe indeed are the moſt of their knowne errours, yet all the *Lampreys* are not found in theſe beds, there be ſome ſtragglers; and to the end that none of them eſcape, we will put them all as it were into two great Weels. All the errours of the *Anabaptiſts* are of two ſorts.

[e] *Pont. ib. docendi partes ſibi ſumunt.* Sleid. com. l. 10. *Cœna peracta rex panem ſingulis porrigit his verbis, Accipite, comedite: regina poculum porrigens, Bibite, inquit, annunciate mortem Domini.*

[f] *Pont. ib. liberum in ſpiritualibus eſſe hominis arbitrium.*

[g] Sleid. p. 256. *Lapſo peccatori denegant abſolutionem.*

[h] Sleid *ib.* Lutherum & *Pontificem Romanum aiunt eſſe falſos Prophetas*, Lutherum tamen altero deteriorem.

[i] Pont. catd. *Libertatem per principes extinctam armis eſſe vindicandam.*

[k] Pont. *ib. Chriſtiano non eſſe licitum gerere Magiſtratum vel tenere imperium.*

[l] Sleid. l. 10. *Non licere Chriſtianis in foro contendere, non juſjurandum dicere.*

[m] Pont. *ib. Facinoroſos à Magiſtratibus ultimo ſupplicio affici non debere.*

[n] Pont. *ib. Oportere facultates eſſe communes, &* Sleid. l. 10. *Non licere Chriſtiano habere quid proprium.*

[o] Pont. *ib. Licitum eſſe ducere plures uxores.*

[p] Pont. *Licere propias uxores relinquere, ſi à dogmate Anabaptiſtarum abhorreant.* Sleid. loc. ſup. cit. *Dicunt matrimonium illorum qui vera fide non ſunt illuſtrati pollutum eſſe atque impium.*

First, such as they hold in common with other Hereticks.

Secondly, such as are peculiar to their Sect.

Eraſm. Adag. [p] Sleid. l. 10. *Traduntinter alia, regnum Chriſti futurum eſſe ejuſmodi ante ſupremum judicii diem, ut pii & electi regnent, impius omnino deletus, &c.*

Firſt, concerning the common errours, we are to note, that as the wilde beaſts in *Africa* meeting at the rivers to drinke, engender one with another, and beget ſtrange Monſters; whence is that Proverbe, *Semper Africa aliquid apportat novi:* ſo divers kinds of Hereticks and Schiſmaticks meeting together at unlawfull Conventicles, and having conference one with the other, have mingled their opinions, and brought forth *mungrell* hereſies. *Epiphanius* inſtanceth in divers ancient Hereticks; but I ſhall only at this time in thoſe Hereticks I am now to deal with, *viz.* the laſt and worſt ſort of *Anabaptiſts*; theſe joyne their opinions, and if I may ſo ſpeake, engender,

[q] Sleid. com. l. 10. p. 256. *Lapſo peccatori denegant abſolutionem.*

Firſt, [q] with the *Millenaries*; and their joynt iſſue is, That Chriſt before the day of Judgement ſhall come downe from Heaven, and reigne with the Saints upon earth a thouſand years; in which time they ſhall deſtroy all the wicked, *binding their Kings in chaines, and their Nobles in links of iron.*

[r] Compend. Alſted. *Hutitæ ſe ſolos jactitant filios æternæ felicitatis, dicti à* Johanne Huta, *&c.*

Secondly, [r] with the *Catharists* or *Novatians*; and their joynt iſſue is, That they are a communion of all Saints, and that none that hath fallen into idolatry, or any other grievous crime, for which he hath been excommunicated, ought to be reſtored upon his repentance to the Church.

[s] Alſted. compend. Melchioritæ *Diſcipuli* Melchioris Hoſmanni *quem in die Domini cum Elia præconem, præſtolantur: Mariam Virginem non Chriſti parentem ſed velut canalem fuiſſe docent.*

Thirdly, [s] with the *Donatiſts*; and their joynt iſſue is, That in the true Church there are no ſcandals, or lewd and vitious livers; that the Church of God is confined to their Sect; that we ought to ſeparate from all aſſemblies of Chriſtians, wherein there are any abuſes or ſcandals, yea, though the Church alloweth them not, but ſeeketh to reform them; that all ſuch as have been baptized by any other then thoſe of their Sect, ought to be re-baptized.

[t] *Priſcillianiſts*; and their joynt iſſue is, That Chriſt took not fleſh from the Virgin *Mary*.

Fourthly, [t] with the

Fiftly, [u] with the *Adamites*; and their joynt iſſue is, That

[u] Alſted. compend. *Octava ſecta Anabaptiſtarum eſt eorum qui Adamitæ vocantur, qui veſtem omnem execrantur, quæ data ſit in pœnam peccati, a quo ſe credunt immunes.*

clothes

clothes were appointed not so much to cover shame, as to discover sin; and that therefore they being such as *Adam* was in his innocency, ought to goe naked and not to be ashamed.

Sixtly, [x] with the *Apostolici*, that is, a sort of Hereticks, who perversly and prepostorously imitated the first Christians in the days of the Apostles; and their joint issue is, That none ought to possesse any lands or goods to himselfe, but that they ought to have all things in common. This was *Muncerus* his doctrine at *Alfet*, and it very much took with the common people; who presently left working, and what they wanted they took by force from them that had it.

Seventhly, [y] with the *Enthusiasts*; and their joint issue is, That the Scripture is not our only rule of faith, and manners, but that God revealeth his will to his children at this day by visions and dreams: & therfore *John* of *Leiden*, after he had set himself to sleep, and had dreamed three days and nights, when he awaked, fained himself speechlesse, and called by signes, with *Zachary*, for a table-book, or pen and inke, and there writeth downe certain positions as revealed to him from God, and commanded the Preachers to publish them: the first and principall whereof was, that a man was not tied to one Wife, but that he might have more; and this doctrine he put presently in practice, marying three Wives at once, and fifteen before he left.

Eightly, [z] with the *Jesuites*; and their joint issue is, That it is lawfull for the people to lay hands upon the Lords anointed, and depose and slay hereticall and wicked Magistrates: the *Jesuites* hold this to be lawfull, after a declaration and sentence of deprivation by the Pope; the *Anabaptists* upon a revelation from one of their Prophets. And this doctrine the *Anabaptists* practised in the yeare 1527. and pulled down all Magistrates where they had any strength.

Ninthly, with the *Arminians*; and their joint issue is, That there is no originall sin, or at least, that none is damned for it alone; that election is upon foreseen faith and repentance; that God giveth all men sufficient grace to be saved; that man hath free will of himselfe either to accept or refuse Gods grace: that Christ died indifferently for all; that a true believer who is in the state of grace, may fall away totally and finally.

Tenthly,

[x] Sleid. l. 10. *Ad bonorum communicationem homines adigendos, non enim licere Christiano aliquid proprium habere, sed omnia omnibus esse debere communia.*

[y] Sleid. l. 10. *Post* Jo. Leidensis *ad quietem se componit & totum triduum somniat; expergefactus nullum verbum facit, sed chartam poscit, in eaque duodecim viros describit, & dogmata quædam proponit concionatoribus, viz. virum non esse devinctum uni uxori, &c.*

[z] See the history of the *Anabaptists*, printed at *London*, *Sleid. l.* 5.

Tenthly, with the *Browniſts* or *Barrowiſts*; and their joint iſſue is, That there ought to be a parity in the Church; that the government by Arch-biſhops and Biſhops, &c. is Popiſh and Antichriſtian; that the ſervice and Ceremonies of the Church are idolatrous and ſuperſtitious; that in regard of theſe and ſuch like abuſes and corruptions, the Church of *England* is no true Church of Chriſt, and conſequently, that all that have a care of their ſouls muſt of neceſſity ſeparate from her.

Author. hiſtor. Anabapt. Printed 1642. Sleid. l. 10. *Non licere Chriſtianis in foro contendere.* Alſt. compend. *Reſpuunt vindictam publicam, & aiunt nefas eſſe ullo modo arma ſumere.*

Eleventhly, with a peculiar Sect, called the *Separati*; and their joint iſſue is, That no Chriſtian may goe to law, or in any caſe to right himſelf by arms or violent means.

Secondly, ſuch as are peculiar to their Sect, and theſe are ſix.

Firſt, that none are rightly Baptized but thoſe who are dipt.

Secondly, that no Children ought to be Baptized.

Thirdly, that there ought to be no ſet forme of Liturgy or prayer by the Book, but onely by the Spirit.

Fourthly, that there ought to be no diſtinction by the Word of God between the Clergy and the Laity, but that all who are gifted may preach the Word, and adminiſter the Sacraments.

Fifthly, that it is not lawfull to take an Oath at all, no, not though it be demanded by the Magiſtrate.

Sixtly, that no Chriſtian may with a good conſcience execute the office of a civill Magiſtrate.

Artic. I.
Concerning Dipping.

Anabaptist.

None are rightly Baptized but thoſe who are Dipt.

The Refutation.

See *Edward Barber* his treatiſe of Baptiſme, or Dipping, wherein it is clearly ſhewed, that the Lord Chriſt ordained dipping; printed, *London*, 1641. and a Treatiſe intituled, *The vanity of Childiſh Baptiſme*, wherein it is proved (ſo ſaith the title-page) that Baptizing is Dipping, and Dipping Baptizing, printed *London* 1642. by *A.R. idem* p. 12. They that have the adminiſtration of Baptiſme without Dipping, have not the Baptiſme of the New Teſtament.

Though Dipping may be uſed in Baptiſme; and if the childe be ſtrong, and the weather and climate temperate, it is very fit

fit to be uſed, and the Church of *England* both alloweth it, and practiſeth it; yet it is no way neceſſary, or eſſentiall to Baptiſme: neither ought they who have been waſhed or ſprinkled according to the forme preſcribed by our Saviour, *In the name of the Father, and of the Son, and of the Holy Ghoſt*, by a lawfull Miniſter, by any means be re-baptized; which I prove.

ARGUMENT I.

That which Chriſt, who is the Authour and Ordainer of Baptiſme, requireth not, cannot be neceſſary or eſſentiall to the right adminiſtration of the Sacrament.

But Chriſt no where requireth Dipping, but onely *Baptizing*; which word, as *Heſychius*, and *Stephanus*, and *Scapula*, and *Budæus*, the great maſters of the Greek tongue make good by very many inſtances and allegations out of Claſſick writers, importeth no more then Ablution or waſhing (βαπτίζω, ſay they in their Lexicons and Commentaries, λύω, *id eſt, lavo*, βάπτισμα, *lavatio, ablutio*) which may be done without Dipping.

Ergo, Dipping is not neceſſary to the right adminiſtration of Baptiſme.

ARGUMENT II.

If the words, *Baptize* and *Baptiſme*, are often uſed in holy Scripture where the perſons or things ſaid to be Baptized were not Dipt; then certainly Dipping is not neceſſary to Baptiſme, neither will the word Baptize inforce any ſuch thing.

But the words *Baptize* and *Baptiſme* are uſed in Scriptures, where neither the perſons nor things were *Dipt*, as appears by theſe texts of holy Scripture: *Mat.* 3. 11. *He ſhall baptize you with the Holy Ghoſt, and with fire*; which promiſe, *Act.* 1. 5. is applied to the ſending down of the Holy Ghoſt in the ſhape of fiery tongues; and *Act.* 2. 3. it was fulfilled, when the Apoſtles were filled with the Holy Ghoſt, and ſpake with other tongues: yet were they not *Dipt* into that fire that came downe from Heaven, but, as the text ſaith, *the cloven tongues like fire ſate upon each of them.* And againe, *Mat.* 20. 23. Chriſt foretelling his Diſciples that they ſhould partake with him in his ſufferings, and drink deep of the

cup of trembling, expresseth it by the phrase of *Baptizing*,
Mark. 10. 38. saying; *Ye shall be baptized with the Baptisme that I am baptized with*: yet neither was Christ, nor any of his Disciples, that we read of, *dipt into blood*, but onely sprinkled, washed, or besmeared therewith; likewise, *Mark.* 7. 48. we read of βαπτισμὸς ποτηρίων καὶ ξεστῶν, word for word, *baptisme of cups, pots, tables, or beds*: yet cups or pots when they are washed or rinsed, (as *viz.* at a pump) are not necessarily dipt into the water, but only water poured into them and upon them, with rubbing, &c. And for tables and beds, they are not washed by Dipping; for in mens houses they have no commodity of so great lavers or broad wels, wherein tables may be *Dipt*; and the *dipping*, especially of *beds*, will doe them more hurt then good. Lastly, we read, 1 *Cor.* 10. 2. of *baptizing in the cloud*, and *Heb.* 9. 10. of διάφοροις βαπτισμοῖς, *divers Baptismes*, or *Washings*, and carnall ordinances imposed on the *Jews*, untill the time of reformation, yet were not the Jews, who are said to be baptized, *dipt in the cloud*, but they were onely washed with it as men are in a shower of raine; neither did *Moses* in the ceremoniall Law prescribe different kinds of *Dippings*, though he did severall kinds of cleansing, purifying or washing; nor did the Apostle deliver any doctrine of many Dippings, but ablutions.

And Heb. 6. 2. *The doctrine of Baptisme.*

Ergo, Dipping is no way necessary to Baptisme.

ARGUMENT III.

If the thing, or spiritual act or grace signified by Baptisme may be sufficiently expressed without *Dipping*, then is not *Dipping* necessary in Baptisme: for the whole use of the signe in Baptisme, and in all other Sacraments, is but to represent the thing signified, and inwardly wrought upon the soule by the means of that ordinance of God.

But the thing signified, to wit, the cleansing of the soule from the guilt and filth of sinne, may be sufficiently expressed by washing or rubbing with water, and so putting away the filth of the flesh, 1 *Pet.* 3. 21. without any plunging or *Dipping* of the whole body, or any part thereof.

Ergo, Dipping is not necessary in Baptisme.

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ARGUMENT IV.

Sprinkling may be done, and is uſually, without any *Dipping* at all.

But the outward act of Baptiſme repreſenting the inward ablution of the ſoule is expreſſed in holy Scripture by *ſprinkling*, Heb. 9. 13. *The bloud of buls and goats ſprinkling the unclean ſanctifieth to the purifying of the fleſh*, Heb. 10. 22. Having our hearts *ſprinkled from an evill conſcience, and our bodies waſhed with pure water*, 1 Pet. 1. 2. *Through the ſanctification of the Spirit, and ſprinkling of the bloud of Jeſus Chriſt.*

Ergo, the outward act of Baptiſme may be rightly performed without any *Dipping* at all.

ARGUMENT V.

Baptiſme is a Sacrament, though not of abſolute neceſſity, yet of very great, (as all confeſſe) and it falleth out often that it ought to be adminiſtred to ſick and infirme perſons, even ſometimes lying upon their death-bed, they making profeſſion of their Faith, and earneſtly deſiring it.

But in ſuch caſe theſe infirme perſons cannot after the manner of the *Anabaptiſts* be caried to Rivers, or Wels, and there be *Dipt* and plunged in them, without evident and apparent danger: yet may they ſafely be baptized by ſprinkling, or gentle rubbing with water.

Ergo, Sprinkling, or rubbing the fleſh with water in the name of the Trinity, by thoſe who have authority and commiſſion from Chriſt, is ſufficient without any *Dipping* at all.

ARGUMENT VI.

All the Sacraments of the Church may and ought to be adminiſtred without giving any juſt ſcandall.

But the reſort of great multitudes of men and women together in the evening, and going naked into Rivers, there to be plunged and *Dipt*, cannot be done without ſcandall, eſpecially where the State giveth no allowance to any ſuch practice, nor appointeth any order to prevent ſuch foul abuſes as are like at ſuch diſorderly meetings to be committed.

Ergo, the Sacrament of Baptiſme ought not to be adminiſtred with ſuch plunging or *Dipping*.

The Objections of the Anabaptiſts anſwered.

Now let us hear what they can ſay for their *Dipping*, and with what weake bulruſhes they fight againſt the truth.

Object. 1. *A. R.* Treatiſe of Baptiſm, p. 9. your tranſlators give it, to Dip.

Firſt they object, that the word Baptize is derived from βάπτω, ſignifying, to *Dip*, or *Die*; therfore, ſay they, waſhing or ſprinkling with water is not Baptizing, but plunging the body, or the head at leaſt in water.

Mat. 26. 23. Mark. 14. 20. Luk. 16. 24. *Sol.* 1.

But we anſwer, firſt, out of *Aquinas* and the Schoolmen, *in verbis non tam ſpectandum ex quo, quam ad quid ſumantur*, in words we are not ſo much to reſpect from whence they are derived, as how they are uſed: as we ſee the branches of trees ſpread much farther then the roots, ſo the derivative words are often of a larger extent of ſignification then their primitives; for inſtance, κατηχέω is derived from ἦχω, and ſignifieth originally and properly, *Catechizing*, or ſuch a kind of teaching wherein the principles of Religion, or of any Art or Science are often inculcated, and by continuall *ſounding* and *reſounding* beat into the ears of children and novices: but yet it is taken in holy Scripture in a larger ſenſe, not onely for *Catechizing* of Children, but inſtructing men of riper years in the doctrine of ſalvation, as *Luk.* 1. 4. That thou mighteſt know the certainty of thoſe things, περὶ ὧν κατηχήθης, *Wherein thou haſt been inſtructed*, and *Act.* 18. 25. κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, *This man was inſtructed in the way of the Lord*: and *Act.* 21. 24. ὧν κατηχήθησαν περὶ σοῦ, *Whereof they have been informed concerning thee*: & 1 *Cor.* 14. 19. ἵνα καὶ ἄλλους κατηχήσω, *Follow the things wherewith one may edifie another*: and *Gal.* 6. 6. κοινωνείτω ὁ κατηχούμενος τὸν λόγον, *Let him that is taught in the Word communicate to him that teacheth him.* In like manner, the word Prophecy is derived from πρὸ & φημὶ, which ſignifieth originally and properly to foretell things future: yet it is taken, in the New Teſtament eſpecially, in a larger ſenſe, for all ſuch as reveale the will of God, and declare his promiſes, as well paſt and already fulfilled, as to be fulfilled hereafter, as namely, 1 *Cor.* 11. 4. *Every man praying or prophecying having his head covered, diſhonoureth his head*, 1 Cor. 14. 1. *Deſire ſpirituall gifts, but rather that ye may propheſie*; and verſ. 3. *He that propheſieth, ſpeaketh unto men to edification, to exhortation,*

to

to comfort, verſ. 31. *Ye may all propheſy one by one:* verſ. 32. *The ſpirits of the prophets are ſubject to the Prophets.* So the word Baptize, though it be derived from βάπτω *tingo*, to dip or plunge into the water, and ſignifieth primarily ſuch a kind of waſhing as is uſed in bucks where linen is *Plunged* and *Dipt*: yet it is taken more largely, for any kind of waſhing, rinſing, or cleanſing, even where there is no Dipping at all, as *Matt.* 3 11. & 20. 22. *Mark* 7. 4. & 10, 38. *Luk.* 3. 16. *Acts* 1. 5. & 11. 16. 1 *Cor.* 10. 2.

Secondly, βάπτω, from whence Baptize is derived, ſignifieth as well to *Die*, as to *Dip*: and it may be, the holy Ghoſt, in the word Baptize, hath ſome reference to that ſignification, becauſe by Baptiſme we *change our hiew*; for as *Varro* reporteth of a river in *Bœotia*, that the water thereof turneth ſheep of a dark or dun colour into white: ſo the ſheep of Chriſt which are waſhed in the Font of Baptiſme, by vertue of Chriſts promiſe, though before they were of never ſo *dark, ſad, or dirty colour*, yet in their ſouls become *white, and pure*, & are as it were *new Died*: therefore admitting that in the word Baptize there were ſomething of βάπτω *tingo* to Dip or Die; yet it will not follow, that it neceſſarily ſignifieth *Dipping*, for it may aſwell imply this ſpirituall *Die*, to which no Dipping is neceſſary.

Solinus 12. Varro *refert in* Bœotia *flumen eſſe cujus hauſtu ovillum pecus ſi fuſci ſit coloris vertitur in candidum.*

Secondly, they argue from the example of Chriſt, and *John*, and of *Philip*, and the Eunuch: *Jeſus*, ſay they, and *John went both into Jordan, and there John baptized Ieſus*, and likewiſe *Philip and the Eunuch went both down into the water, and there Philip baptized the Eunuch*; therefore, ſay they, ſprinkling, or waſhing with water will not ſuffice, but the parties that are to be baptized ought to goe into the water, and there be Dipt over head and ears.

Obj. 2. Matth. 3. 16. Acts 8. 38.

But we anſwer, Firſt, an example of Chriſt, or his Apoſtles without a precept doth not neceſſarily binde the Church, as may be proved by many inſtances; for Chriſt waſhed his diſciples feet before his ſupper, and he adminiſtred it at night, and to twelve men onely and no women: yet we are not bound ſo to doe. In the Apoſtles dayes widows were maintained to ſerve the Church at the publique charge, yet we are not bound to have ſuch. Likewiſe, the firſt Chriſtians ſold their poſſeſſions, and goods, and parted them to all men, and lived together, and had

all things common, *Acts* 2.44. yet are not we obliged ſo to doe.

2. Secondly, the reaſon is not alike: at the beginning Chriſtians had no Churches, nor Fonts in them, and therefore they were conſtrained to baptize in ſuch places where were ſtore of waters: beſides, the climate of *Iudea* is far hotter then ours, and men of riper years that were converted to the Chriſtian Faith were baptized in great multitudes, and they might without any danger goe into the Rivers, and be baptized after ſuch a manner: but now the Goſpell having been long planted in theſe parts, we have ſeldome any baptized but children, who cannot without danger to their health be dipt and plunged over head and eares in the Font, or Rivers, eſpecially if they be infirme children, and the ſeaſon very cold, and the aire ſharpe and piercing.

John 3. 23. *John* baptized in *Ænon* neer to *Salim*, becauſe there was much water there.

Obj. 3. Laſtly, they urge the cuſtome of many ancient Churches, in which a threefold dipping was uſed, and if they dipt thoſe that were baptized three times, it ſhould ſeem they thought dipping very neceſſary.

Sol. 1. But we anſwer, Firſt, that what thoſe ancients did, they had no precept for it: and if they follow ſome of the ancients in dipping the baptized, why doe they not follow the example of all the ancient Churches in Chriſtening children?

2. Secondly, thoſe ancient Churches, which uſed the *trina immerſio*, (they ſpeake of) did it for this end, to expreſſe the three Perſons, which may as well be done by thrice ſprinkling, or waſhing the baptized, as well as thrice *dipping*. But the the truth is, that neither is requiſite, becauſe the Trinity is ſufficiently expreſſed in the very forme of baptiſme, when the Miniſter ſayth, *I baptize thee in the name of the Father, and of the Sonne, and of the Holy Ghoſt.*

3. Thirdly, we anſwer with the Apoſtle, that though ſome of the ancients had ſuch a cuſtome for a time; yet *now we have no ſuch cuſtome, neither the Churches of God*, 1 Cor. 11. 16.

ARTIC.

ARTIC. I.
Concerning the Baptiſme of Children.

ANABAPTIST.

NO*ne ought to be baptized but thoſe that profeſſe repentance & faith; and conſequently, no children ought to be chriſtened.* *Edw. Barber,* Title page.

THE REFUTATION.

The children of ſuch parents as profeſſe Chriſtian religion, and are members of the viſible Church, ſith they are compriſed within Gods Covenant made to the faithfull children of *Abraham* & their ſeed, may and ought to receive the ſeale of that Covenant, which was circumciſion under the law; but now is baptiſme, which I prove. //

ARGUMENT I.

That which extends * to all Nations, belongeth to children as well as men: for children are a great part, if not the halfe of all Nations.

But Chriſts command of baptizing extendeth to all Nations, *Matth.* 28. 19. *Goe therefore teach all Nations, baptizing them:* and *Mark* 15. 16. *Preach the Goſpell to every creature: He that beleiveth and is baptized ſhall be ſaved.*

Ergo, Chriſts command of baptizing belongeth to children, and they ought to be baptized as well as men.

* All Nations in the Scripture phraſe compriſeth children as well as men, as *Gen.* 18. 18. In thy ſeed ſhal all nations be bleſſed, & *Pſa.* 117. 1. Praiſe him all ye nations; *and elſewhere*; for certaine it is that thouſands of children were bleſſed in *Abrahams* ſeed as well as their beleeving parents: and children are commanded to praiſe the Lord, *Pſal.* 8. 2. *Ex ore infantum & lactentium*: and *Pſal.* 148. v. 12. Young men and maids, old men and children, praiſe the Lord.

ANABAPTISTS *Anſwer.*

Chriſts command extends onely to ſuch as are capable of teaching and inſtruction, which children in their infancy are not: for Chriſt ſaith, teach all Nations, baptizing them.

REPLY.

Firſt, the words of our Saviour are not διδάσκετε, teach, but μαθητεύετε, that is, *make Diſciples*: & though children in their nonage cannot be taught, yet they may be made *Chriſts Diſciples*, by being admitted into his ſchoole, their Parents giving their names

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to

to Chriſt, both for themſelves and their families. And in Chriſts precept, teaching doth not goe before, but follow baptizing, *ver.* 20. *teaching them to obſerve all things, &c.* which is punctually obſerved in the children of the faithfull, who, after they are baptized, when they come to years of diſcretion, are taught *to obſerve all things whatſoever Chriſt hath commanded.*

2. Secondly, though children in their infancy are not capable of teaching, or inſtruction, becauſe therein they muſt be active, both by apprehending what is delivered to them, and aſſenting to the truth thereof: yet are they capable of baptiſme wherein they are meerly paſſive, being waſhed in the name of the Trinity, prayed for, and bleſſed and received into Chriſts congregation: this may fitly be illuſtrated by Circumciſion, which by the command of God was to be adminiſtred to children at the eighth day, though then they were no way capable of teaching or inſtruction in the ſpirituall meaning of that outward ſign made in their fleſh: and our argument drawn from the analogy of Baptiſme and Circumciſion, may be truly called, in regard of the Anabaptiſts, *pons aſinorum*, a bridge, which theſe aſſes could never paſſe over; for to this day they could never, nor heareafter wil be able to yeild a reaſon why the children of the faithfull under the Goſpel are not as capable of baptiſme, as they under the Law of circumciſion. If they alleage that theſe cannot be taught, being but ſucklings; neither could they. If they alledge, that theſe know not what is done unto them, nor have any ſenſe at all of the Sacrament: neither had they, ſave that they felt the paine of the knife, as theſe doe the coldneſſe of the water, and often ſhed teares at the chriſtening, as the others did at their circumciſing. If it be further ſaid that they were of the ſeed of *Abraham* according to the fleſh, it may be truly rejoyned, that theſe are of the ſeed of *Abraham* according to the promiſe, and his children as he is the Father of the faithfull, and ſo they have the better title of the two.

Of which ſee more Argument 4.

3. Thirdly, it is no way ſafe to defer baptiſme till riper yeares: for, by this means millions of children might goe out of this world without the ordinary meanes of their ſalvation, which were an unſufferable, if not a damnable, abuſe: for though we like not of that rigid opinion of the Schooles aſcribed to S. *Auguſtine*,

S. *Auguſtine*, who in that regard was ſtyled *durus pater infantum*, that children dying unbaptized, are neceſſarily damned; yet we muſt take heed of declining to the other extreame, in denying baptiſme to be the ordinary meanes of ſalvation for them, and thereby ſlighting our Lords Precept. It is true: God is not tyed to his own Ordinance, he may, and in charity we beleeve, doth ſave thouſands of the children of the faithfull, who are *ſtill-borne* or dye before baptiſme; neither will he puniſh the childe for that which it is no way guilty of: yet Gods ordinance tyes us, and the parents and governours are guilty of a hainous crime before God, who, in contempt of Chriſts command, or through errour of their judgment take not care for their childrens baptiſme, and thereby deprive them of the ordinary remedy of that originall malady in which they are conceived and borne.

ARGUMENT II.

None ought to exclude the children of the faithfull out of the kingdome of Heaven.

But by denying them baptiſme (as much as in us lieth) we exclude them out of the kingdome of Heaven. For as Chriſt affirmed to *Nicodemus*, & confirmed it with a double oath, or moſt vehement aſſeveration, *Amen, Amen, or verily, verily*, (I ſay unto thee) *except a man be born of Water, and the Spirit, he cannot enter into the kingdome of heaven.*

Ergo, we ought not to deny them baptiſme.

Iohn 3. 5. See this Argument confirmed *ſupra* in the diſputation, and the adverſaries exception againſt it anſwered, *p.* 10.

ANABAPTISTS *Anſwer.*

The Words of our Saviour concerne men in riper yeares, not children; (*he ſaith*) *except a* man, *not, except a childe be borne againe.*

REPLY.

Firſt, Chriſt by *man* there underſtandeth the *ſpecies* of mankind, comprehending all ages and ſexes: for otherwaies they might as well exclude all women as children from baptiſme, becauſe it is ſaid, except a *man* be born, not, except a woman; but the words immediately following make a cleare caſe, that Chriſt by *man* underſtandeth all ſingular perſons contained under the *ſpecies* of mankinde, whether male or female, young or old; *that* (ſaith he) *which is born of fleſh, is fleſh*: but certain it is, children are properly born of fleſh, as men; and after they are born of fleſh, they are firſt children before they are men.

ὁ ἄνθρωπος, *not* ἡ.

I Secondly,

Secondly, this regeneration by water Chriſt ſpeaks of is to take away the filth of ſin, that ſo they may be capable of entring into the kingdome of Heaven, into which there ſhall in no wiſe *enter any thing that is defiled*; but children before their regeneration by water are defiled as well as men. And therefore Chriſt preſcribes this remedy to them as well as men. That children are *died* as it were in the *grain*, & ſtained from their mothers womb, is clearly proved by many pregnant texts of holy Scripture; as namely, *Pſal.* 51. 5. *Behold, I was borne in iniquity, and in ſinne hath my mother conceived me*; and John 3. 6. *That which is born of the fleſh, is fleſh*; and *fleſh and bloud cannot enter into the kingdome of Heaven*, 1 Cor. 15. 50. and Rom. 5. 12. *By one man ſinne entred into the world, and death by ſinne, and ſo death paſſed upon all men*; * in whom, or for that, *all have ſinned*, 1 Cor. 15. 22. *In Adam all dye*; & Eph. 2. 3. *We were by nature the children of wrath, even as others.* All that are ſentenced to death are guilty of ſin; but children as well as men in *Adam* were ſentenced to death, elſe no children ſhould dye. Again, that which comes by nature is common to all who partake of that nature; but the Apoſtle teacheth us, that by *nature we are the children of wrath*; therefore certainly children are not free from ſinne, which alone makes us the object of Gods wrath.

Rev. 21. 27.

* ἐφ' ᾧ.

ARGUMENT III.

They whom the Apoſtles baptized are not to be excluded from baptiſme. For what the Apoſtles did in the performance of their miniſteriall function, they undoubtedly did either by Chriſts command, or by the direction of the holy Spirit, wherewith they were infallibly aſſiſted.

But the Apoſtles baptized children, for they baptized whole families, whereof children are a known part.

Ergo, children ought not to be excluded from baptiſme.

Acts 16. 15. & 33. 1 Cor. 1. 16.

ANABAPTISTS *Anſwer.*

The word houſhold or family is taken in the places alleaged for the greater part of the family; neither is it ſaid, that there were any children at all in thoſe families.

REPLY.

First, to refell the firſt anſwer, the words of S. *Luke* are ſufficient of themſelves; where it is ſaid, *that the Gaoler was baptized,*

Acts 16. 33.

καὶ, καὶ οἱ αὐτῷ πάντες, *and all that were his, or all that belonged unto him:* therefore not onely the major part of his family, according to the falſe and corrupt gloſſe of the *Anabaptiſts*, but ſimply and abſolutely all that lived under his roof.

Secondly, as it is not ſaid in expreſſe words, that there were any children in theſe families, ſo neither is it ſaid that there were any women or ſervants; yet no man doubteth but there were of both ſexes and conditions, at leaſt in ſome of theſe families.

Thirdly, it is to be obſerved, that it is not ſaid that the Apoſtle baptized one family, but many; namely, that of *Lydia*, that of the Gaoler and of *Stephanas*; and it is no way credible, that in all theſe families bleſſed by God, and converted to the Chriſtian faith, that there ſhould be no women fit to bear children, but all barren and unfruitfull.

Laſtly, if there were any children in the families, and the Apoſtle had not baptized them, he would undoubtedly have excepted them, as he doth in the like caſe, 1 Cor. 1. 14. *I thank God, I baptized none of you but* Criſpus *and* Gajus. *I baptized alſo the houſhold of* Stephanas. He, who is ſo exact and punctuall in reckoning of thoſe whom he baptized, if he had baptized no children, would have added; *I baptized alſo the houſhold of* Stephanas, except the ſucklings and children there. But the Apoſtle neither there nor elſewhere excepteth children; therefore being eſſentiall parts of a family as well as their parents, they muſt be compriſed under the name of the family or houſhold.

ARGUMENT IV.

Such as were circumciſed under the Law may and ought to be baptized under the Goſpel. For baptiſme anſwereth to circumciſion, and is called by that name, *Coloſ.* 2. 11, 12. the ſame grace is ſealed unto us by the one as by the other; to wit, mortification of the fleſh, remiſſion of ſins, and admiſſion into the viſible Church; and the children of Chriſtians are as capable of baptiſme as the children of the Jewes were of circumciſion.

But children were circumciſed under the Law, Gen. 17. 12, 13. *Ergo*, children may and ought to be baptized under the Goſpel.

ANABAPTISTS *Anſwer.*

The argument drawne from the circumciſion of children to the

baptiſme of them followeth not, becauſe there is a command for the one, and not for the other.

REPLY.

Firſt, in this their anſwer, either by command they underſtand an expreſſe command, and in particular, or a generall and implicite; if they mean an expreſſe command and in particular, ſuch an one is not requiſite, as themſelves (will they, nill they) muſt needs confeſſe: for they can produce no expreſſe and particular commandement, either for the baptizing of women, or adminiſtring the Lords Supper to them, or for ſanctifying and keeping holy the eight day from the Creation, or firſt day of the week, called now the Chriſtian Sabbath, nor for re-baptizing any that were baptized in their infancy, which the *Anabaptiſts* generally practiſe, and from thence take their names. If they underſtand a generall and implicite command; ſuch an one we produced before for the baptiſme of children in the proſecution of the firſt Argument, and ſhall many other in the Arguments enſuing.

Secondly, where the reaſon and equity of law remaines, there the law is ſtill in force, at leaſt for ſubſtance, though not for every circumſtance. But the reaſon and equity of the law of circumciſing children ſtill remaineth: for nothing can be alleaged why children then ſhould be by circumciſion admitted to the Church, and not now as well by baptiſme; *Hic aqua adverſariis ſemper hæret.*

Thirdly, if the children of Chriſtian parents ſhould be excluded from baptiſme, they ſhould be in a worſe condition then the children of the *Jews* were under the Law; for they by receiving the Sacrament of circumciſion, were admitted into the viſible congregation of Gods people, and accounted partakers of his promiſes: But it were abſurd, nay, (as * *Calvin* further enforceth this Argument) execrable blaſphemy to think that Chriſt ſhould abridge thoſe priviledges to the children of the faithfull under the Goſpel, which God granted to children under the law.

* *Inſtitut. l. 4. c. 16. par 6. Niſi forte arbitramur Chriſtum ſuo adventu Patris gratiam imminuiſſe aut decurtaſſe, quod execrabili blaſphemia non vacat.*

ARGUMENT V.

All they who are compriſed within the covenant, and are no where prohibited to receive the ſeale thereof, may and ought to receive it.

But

But children are compriſed within the covenant of faith, whereof circumciſion was a ſeale, *Rom.* 4. 11. and now baptiſme is, and they are no where prohibited.

Ergo, children may and ought to receive baptiſme.

Of the *major* or firſt propoſition there can be no doubt; for it is unjuſt to deprive a man of the confirmation of that to which he hath a true right and title. And for the *minor* or aſſumption, it is as cleare, for ſo are the words of the covenant, *Gen.* 17. 7. *I will eſtabliſh my covenant between me and thee, and thy ſeed after thee.*

ANABAPTISTS *Anſwer.*

That promiſe there belongs only to the ſeed of Abraham *according to the fleſh, and not to us.*

REPLY.

Nota.

Firſt, this anſwer is in effect refuted by the Apoſtle, *Rom.* 4. 13. *The promiſe that he ſhould be the Heir of the World was not given to* Abraham *or his ſeed through the Law, but through the righteouſneſſe of faith, as he was the father of all the faithfull*; and in that notion we are as well his children as the beleeving Jewes; and we read expreſly, *Acts* 2. 39. that *the promiſe is made unto you and to your children, and to all that are afar off, and even as many as the Lord our God ſhall call*; and *Gal.* 3. 7. *Know ye therfore, that they that are of faith are the children of* Abraham.

Ita Zacheus poſtquam fide juſtificatus erat dicitur filius Abrahæ. Luc. 19. 9.

Secondly, the covenant which God made with *Abraham* and his ſeed, is ſaid to be eternall; the chiefe head whereof, was, that he would be their God: but this is not verified of *Abrahams* ſeed according to the fleſh; for very few of them for theſe many hundred yeares have been Gods people, being profeſſed enemies to Chriſt and his Church: this promiſe therefore muſt neceſſarily be underſtood of his children according to promiſe, among which all true beleevers and their children are to be reckoned, and if they are compriſed within the Covenant, why ſhould not they receive the ſeal of their initiation and admittance thereunto, which was Circumciſion, but now is Baptiſme every way correſponding thereunto? as is ſolidly proved, and clearly illuſtrated by S. *Cyprian* l. 3. *ep.* 8. *Lactan.* l. 4. *divin. inſtit.* cap. 13. *Auguſtinus ep. ad Dardonum* 57. *& cont. Jul. Pelag.* l. 2.

ARGUMENT VI.

Such who were typically baptized under the law, are capable of reall and true baptiſme under the Goſpel: for the argument holds good *à typo ad veritatem*, from the type to the truth; from the ſigns in the law to the things ſignified in the Goſpel.

But children were typically baptized under the law, for they
1 Cor. 10. 1. with their fathers *were under the cloud, and paſſed through the red ſea*; and their waſhing with rain from the cloud prefigured our waſhing in baptiſme, and by the Spirit; and the red ſea in which *Pharoah* and his hoſt were drowned, was an embleme of Chriſts bloud, in which all our ghoſtly enemies are drowned and deſtroyed.

Ergo, children are capable of true and reall baptiſme under the Goſpel.

ANABAPTISTS *Anſwer.*

The cloud, and the red ſea, and the rock that followed them, were not types, but onely metaphors and allegories from which no firme arguments can be drawne in this kinde.

REPLY.

First, this anſwer whets a knife to cut their own throats. * For, as *Gaſtius* affirmeth, it is the doctrine of the *Anabaptiſts*, that all ſacraments are nothing elſe but allegories; if then the cloud and the red ſea were allegories ſignifying our ſpirituall waſhing, according to their owne tenets they are ſacraments: and if children were partakers of ſacramentall ablutions under the Law, why not under the Goſpel?

Secondly, the Apoſtle ſaith expreſly, *v.* 6. that all theſe things were *types or figures*, or *lively patterns* to us; and *ver.* 2. *that all were baptized in the cloud, and in the ſea*: the cloud therefore, and the ſea were types of our baptiſme, and not meer tropes or * allegories.

* *L. 2. De errо. Anabap p. 129. Opinio Anabaptiſtarum eſt, ſacramenta eſſe allegorias quaſdam bonorum operum, ut Circumciſionem interpretantur ſignum fuiſſe coercendarum cupiditatum, baptiſmum ſignum eſſe afflictionũ.*

* So the Fathers generally. *Tertul. de reſur. car. Talia interim divinarum veritatum lineamenta tunc minus parabolis operato Deo quam locuto: item ſcimus ut vocibus ita & rebus prophetatum.* Et *Chryſoſt. in* 1 Cor. τὰ μὲ διὰ ῥημάτων, τάδε διὰ τύπων ἐστιν αὐτοῖς ἀκόυσατα. Et 2 *ſerm. de Jejunio*, *Aliam eſſe prophetiam, διὰ τύπε ſive πραγμάτων aliam διὰ λόγε ſive ῥημάτων.*

They may happily object, that as we read in the Canon-law, that a Paſtor or Rector may have a Vicar endowed, *ſed vicarius*

non

non habet vicarium; that a Vicar cannot have a Vicar endowed under him; and likewiſe in Philoſophy, that the voice may have an eccho by the repercuſſion of the aire, but the eccho hath no eccho: ſo that the promiſes of God have types or ſacraments repreſenting them, but that the types and ſacraments themſelves have no types and ſacraments to prefigure them. But the anſwer is eaſie, for we may ſay with *Nazianzen*, that either they may be τύπος τύπα ἀμυδρότερος, an obſcure type of a clearer, and a rude draught or imperfect modell of a more perfect; ſuch were the legall types of the Evangelicall ſacraments: or to ſpeake more properly, Circumciſion, and the Paſchall Lambe were not types of our Baptiſme, and of the ſacrament of the *Euchariſt*, but of the things repreſented by them, *viz.* of the circumciſion of the heart, * and our ſpirituall nouriſhment by feeding upon the Lamb of God that takes away the ſins of the world.

* See more of this in the anſwer to *A.R. infra.*

ARGUMENT VII.

All they who belong to Chriſt and his kingdome ought to be received into the Church by baptiſme.

But children belong to Chriſt and his kingdome, as Chriſt himſelfe teacheth us, *Mark* 10. 14. and *Luke* 18. 16. *Suffer little children to come unto me, and forbid them not, for of ſuch is the kingdome of God. Verily I ſay unto you, whoſoever ſhall not receive the kingdome of God as a little child, he ſhall not enter therein*, verſe 15. *And he took them up in his armes, and put his hands upon them and bleſſed them.*

Ergo, children ought to be admitted into the Church by baptiſme.

ANABAPTISTS *Anſwer.* Edward Barber p. 13.

» *This place is put in to be read at the ſprinkling of children: for* » *the whore hath ſweet words, as ſweet as oyle, and with theſe faire* » *ſpeeches ſhe maketh the nations yeeld to her*, Prov. 7. 21. *but the* » *ſimple onely beleeve her: for this place maketh nothing for the* » *baptiſme of children: the children mentioned in the Goſpel were* » *not ſucklings; for it is ſaid*, they came to Chriſt, *neither did* » *Chriſt chriſten any of them, though he took them into his armes,* » *and bleſſed them, to ſhew that he was the Saviour as well of* » *young as of old.*

REPLY.

REPLY.

Firſt, *Barber* deſerveth to be *trimmed* himſelfe for thus reproaching his mother the Church of *England*, who, if ſhe be a whore, what muſt he needs be but a baſtard, who cannot deny himſelfe to be born of her? if ſhe and other reformed Churches who have excluded the Papacy, and baniſhed the great whore out of their precincts, be no better then whores, what true ſpouſe hath Chriſt in the world? or what had he for 1500. yeares? during which time all Churches through the Chriſtian world baptized infants, even thoſe who were the fore-runners of theſe *Anabaptiſts*, and bare alſo their name becauſe they practiſed re-baptizing as theſe doe; yet they condemned not ſimply the baptiſme of infants, as I noted before.

Secondly, though it be ſaid that theſe children came to Chriſt in a large ſenſe, that is, had acceſſe to him, yet they came not to him upon their owne legges; for S. *Luke* ſaith, προσέφερον αὐτῷ, they brought unto him babes, βρέφη, who were no other then ſuch as we tearm ſucklings, or infants: and though it be true that Chriſt chriſtened them not; for he chriſtened none himſelfe, but his Diſciples only, as S. *John* teacheth us; yet his receiving them and bleſſing them, and commending humility to all by their example, ſaying, *that of ſuch, and none but ſuch, is the kingdome of God*, is a ſufficient ground and warrant for us to chriſten them: for, why ſhould not we receive them into the boſome of the Church, whom Chriſt took into his arms? Why ſhould we not ſign them, on whom he laid his hands? Why ſhould not we baptize and pray for them whom he bleſſed? If he be the Saviour of young as well as old, (and to perſwade us of this truth, expreſſed ſuch love to infants) why ſhould we exclude them from baptiſme, an outward means of ſalvation, whom Chriſt (as they confeſſe) excludes not from ſalvation it ſelfe? See more below in the anſwer to *A. R.*

John 4. 2.

ARGUMENT VIII.

All they who are partakers of the grace both ſignified and exhibited to us in baptiſme, may and ought to receive the ſigne and ſacrament thereof: this is the baſis and foundation upon which S. *Peter* himſelfe builds, *Acts* 10. 47. *Can any man forbid water, that theſe ſhould not be baptized which have*

have received the holy Ghoſt as well as we ? And it may be farther confirmed both by an argument drawn *à majore ad minus*, after this manner: If God beſtow upon children that which is greater, the inward grace; why ſhould we deny them the leſſer, the outward element? or by an argument drawn *à relatis*, They to whom the land is given ought not to be denyed the ſight and keeping of the Deeds and evidences thereof; neither ought we to ſever thoſe things which God hath joined, to wit, the ſignes and the things ſignified: they divide the ſign from the thing ſignified who deny them to have grace ordinarily, *modò non ponat obicem*, who receive the outward ſigne; and they againe ſever the thing ſignified from the ſigne who allow unto children the grace of remiſſion of ſins, and regeneration, and yet deny them the ſign and ſeal thereof, to wit, baptiſme.

Bullenger adv. Anabap. l. 6. Cum id quod majus eſt infantes habeant, rem ſcilicet ſignatam, gratiam Dei & remiſſionē peccatorum; quis illis id quod minus eſt, ſignum, aquam videlicet, denegabit?

But children receive the grace ſignified and exhibited in baptiſme: for the Apoſtle teacheth us, *they are not unclean but holy*; and therefore have both remiſſion of ſins and ſanctification. 1 Cor. 7. 14.

Ergo, children ought ro receive the ſign and ſacrament thereof, to wit, baptiſme.

ANABAPTISTS *Anſwer.*

The Apoſtles meaning is that the children of beleevers are not unclean, that is, baſtards; but holy, that is, born in holy wedlock. Edward Barker p. 17.

REPLY.

Firſt, this anſwer is no way pertinent to the ſcope of the Apoſtle, which is to perſwade the Chriſtian husband not to forſake his unbeleeving wife, nor the Chriſtian wife to depart from her unbeleeving husband; becauſe the unbeleever is ſanctified by the beleever; where by ſanctification the Apoſtle cannot underſtand legitimation. For faith in the husband doth not legitimate the wife, that is, make her no baſtard if ſhe were ſo born, or a legitimate wife if ſhe were not lawfully contracted, but ſanctifieth her to himſelfe, and maketh her a part and member of an holy family dedicated to God.

Secondly, neither is ſanctification here nor in any other place of Scripture taken otherways then for ſeparating ſome away from prophane, as perſons, times and places, are ſaid to be ſanctified:

neither doth *holy* neceſſarily imply no baſtard, for ſome holy men have been baſe-born: nor doth *not baſtard* imply holy; for both the children of damned hereticks, yea, and infidels too, * if they be begotten in wedlock, are no baſtards; yet in the ſtate and condition they are in, are far from holy. See more here-of *infra* in the anſwer to *A. R.*

* *Martyr. loc. Commun. claſſ. quarta c. 8. Si tantum civilem puritatem prolis inde ſuſceptæ adduxeris, quid nobis magis tribues quam infideles habeant? illorum enim filii ſi ex matrimonio procreentur legitimi ſunt, & ut juſti hæredes admittuntur. Quare videtur Paulus quiddam aliud indicaſſe quod liberis infidelium non ſit datum, ſed quod ad eccleſiam Dei pertineant, & ad electionem ac promiſſionem* p. 823, 824.

ARGUMENT IX.

All Apoſtolicall traditions (which are truely ſuch) ought to be had in reverent eſteem, and retained in the Church. For what the Apoſtles delivered they received from Chriſt himſelfe, either by word of mouth, or the infallible inſpiration of his Spirit: ſuch things are part of that *ſacrum depoſitum*, which *Timothy* is charged ſo deeply, (*O Timothy keep that which is committed unto thee*) and the *Theſſalonians* to keep, *Stand faſt and keep*, παραδόσεις, word for word, *the traditions which you have been taught either by word or by Epiſtle.*

1. 6. 20.
2. 2. 15.

But the Baptiſme of children is an Apoſtolicall tradition truly ſo called.

Ergo, it ought to be had in high eſteeme and retained in the Church.

ANABAPTISTS *Anſwer.*

Though it hath been an ancient cuſtome in many Churches to chriſten children, yet it is no Apoſtolicall tradition, but an humane ordinance, which hath its originall from the Pope, the man of ſin.

REPLY.

Firſt, there was chriſtening of children in the Church before there was any Pope in the ſenſe they take the word for œcumenicall biſhop, challenging unto himſelf and uſurping authority over the whole Church; for not onely * S. *Auguſtine*, and *Proſper*, and *Jerome*, make mention of this cuſtome and good uſe of it to condemn the *Pelagian* hereſie which denieth originall ſin, but alſo the Councell of *Carthage*, in the dayes of * S. *Cyprian*, who flouriſhed in the yeare 250. determined, not onely that children might and ought to be baptized, but alſo even before the eighth day;

* *L. 1. de pec. merit. & remiſ. c. 26. l. 2. de voc. Gen. cap. 8. l. 3. con. Pelag.*
* *Cyp. ep. ad Fidum*

day; upon which ſome in thoſe days ſtood ſtrictly, but erroneouſly: and conformably hereunto we find a canon in the *Milevitan* councell, [a] in which the Synod decreed, that *whoſoever ſhall deny baptiſme to children, even as ſoon as they come out of their mothers womb* (in caſe the children be weak, and in apparent danger of death) *let him be accurſed*; and before the Synod of *Carthage*, or this *Milevitan*, [b] *Irenæus* in his ſecond book againſt hereſies, *chap.* 39. ſpeaks of *infants, children, young and old, ſaved by their new birth in Chriſt*; namely, *by water and the ſpirit*, Joh. 3. 5.

Secondly, S. *Origen* and S. *Auſtine* affirm in expreſſe tearms, that the *baptiſme of children is an Apoſtolicall tradition. Origen* having alledged the words of the *Pſalme* (51. 5.) *I was born in iniquity, and in ſin hath my mother conceived me*, inferreth upon it, *propter hoc*, for this reaſon, *becauſe we are all conceived and born in ſin, the Church hath received a tradition from the Apoſtles to adminiſter baptiſme to little children.* And S. *Auſtine*; [c] *The cuſtome of our Mother the Church, in baptizing infants, is no way to be ſlightned or rejected, nor otherwiſe to be thought on or beleeved then as an Apoſtolicall tradition.*

Thirdly, it may be proved to be an Apoſtolicall tradition by that ground which S. *Auſtine* layeth, and every mans reaſon readily giveth aſſent thereunto, namely, [d] that *whatſoever is obſerved uniformly in all Churches, and no man can tell when it began, muſt needs be thought either to be done by the Decree of ſome generall Councell, or to have deſcended from the tradition of the Apoſtles themſelves.*

But the baptiſme of children hath been obſerved, and practiſed through the whole Chriſtian Church, as [e] *Auſtine* affirmeth, neither was it firſt appointed by any Canon of generall Councell that can be produced: for though it be mentioned in the Councell of *Vienna*, and the ſecond Councell held at *Brachara*, and in *Synodo Gerundenſi*, yet was it far more ancient then any of thoſe Councels, neither can any name the time when firſt it began; and therefore we cannot otherwiſe conceive of it, then it had its firſt originall from the Apoſtles.

ARGUMENT X.

All members of the reformed *Proteſtant* Churches in Chriſtendome

[a] *Placuit ut quicunq; parvulos recentes ab uteris matrum baptizandos negat, anathema ſit.*

[b] *Salvantur omnes qui renaſcuntur in Chriſto, infantes, pueri, juvenes, ſenes.*

Coment. in c. 6. ad Rom. eccleſia ab Apoſtolis traditionem accepit etiam parvulis dare baptiſmum.

[c] *L. 10. de gen. ad lit. cap. 23. Conſuetudo, inquit, matris eccleſiæ in baptizandis parvulis non quaquam ſpernenda eſt, nec ullo modo ſuperflua deputanda, nec omnino credenda niſi Apoſtolica eſſet traditio.*

[d] *L. 4. de bapt. infant. Quod univerſa tenet eccleſia nec conciliis inſtitutum, ſed ſemper retentum eſt, non niſi authoritate Apoſtolica traditum veriſſime creditur.*

[e] *L. de pec. mer. cap. 26.*

ſtendome ought to conform their judgements to the harmony of the *Proteſtants* confeſſions ſet forth by the conſent of all orthodox Churches, and firmly grounded upon deductions at leaſt from holy Scripture, if not evident texts.

But the judgement of all the reformed Churches delivered in the harmony of their confeſſions is profeſſedly for the baptiſme of children, and expreſly againſt this tenet of the *Anabaptiſts*.

Ergo, let the *Anabaptiſts* either diſclaim the name of *Proteſtants*, and children of the reformed Churches, or renounce this their hereſie; for, *turpis pars quæ non congruit toti.*

Now for the *Proteſtant* confeſſions concerning this point, I ſhall rehearſe them in order, beginning with the *Engliſh* Articles of Religion, *Artic.* 11.

†. Firſt, *the infants of Chriſtian parents are not to be kept from baptiſme, becauſe they are born in ſin, and belong to the people of God.*

Harm. Conf. ſect. 13. *c.* 20. *Damnamus Anabaptiſtas qui negant baptizandos eſſe infantulos recens natos à fidelibus: nam juxta doctrinam evangelicam, horum eſt regnum Dei, & ſunt in fœdere Dei; cur itaque non daretur iis ſignum fœderis Dei? cur non per ſanctum baptiſma initiarentur qui ſunt peculium, & in eccleſia Dei?*

Secondly, *the Helvetian* confeſſion, *We condemn the* Anabaptiſts, *who deny that children newly born ought to be baptized: for, according to the doctrine of the Goſpel, of ſuch is the kingdome of God; and they are within the covenant of God: why therefore ſhould not the ſeal of that Covenant be given unto them?*

Thirdly, *the Bohemian* confeſſion, [f] *Though baptiſme for the moſt part in the primitive Church were adminiſtred to men of riper years, yet children ought to be dedicated and conſecrated to Chriſt, according to his command, Suffer little children to come unto me.*

Fourthly, *the French*, Article 35. [g] *Although baptiſme be a ſacrament of faith and repentance, yet in as much as children are reckoned with their parents in the Church of God, we affirm, that infants that are born of holy parents ought to be baptized by Chriſt authority.*

Fiftly, *the Belgick* confeſſion, [h] *We beleeve that children ought*

[f] *Hav. conf. ſect.* 13 *c.* 12. *Datur baptiſmus etiam infantibus qui & ipſi numero populi Dei referuntur, quibus hoc miniſterio ad ſalutem inſeriri debet ut & ipſi Chriſto conſecrentur ſecundum mandatum ejus; Sinite parvulos, &c.* [g] *Confeſſ. Gal. Artic.* 35. *Affirmamus infantes ſanctis parentibus natos eſſe ex Chriſti authoritate baptizandos.* [h] *Artic.* 34 *Nos infantes eadem ratione baptizandos & ſigno fœderis obſignandos eſſe credimus, qua olim in Iſraele parvuli circumcidebantur, nimirum, propter ejuſdem promiſſiones infantibus noſtris factas.*

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to be baptized, and ſigned with the ſigne of the Covenant, for the ſame reaſon for which the children in Iſrael were circumciſed, namely, for that the ſame promiſes are made to them and to us.

Sixtly, *the Auguſtane* confeſſion, *they* [i] *condemn the* Anabaptiſts, *who diſlike the baptiſme of children, and affirm, that infants without baptiſme, and dying without the Church may be ſaved.*

Seventhly, *the Saxon* confeſſion, [k] *We retaine the baptiſme of infants, becauſe it is moſt certaine, that the promiſe of grace belongeth alſo to infants: and becauſe of them it is ſaid, Suffer little children to come unto me, for of ſuch is the kingdome of heaven.*

To drive this naile to the head, I ſhall need to adde nothing ſave the capitall puniſhments inflicted upon ſuch as taught and practiſed *Anabaptiſme*: thoſe Chriſtian States accounted it no light error upon which they laid ſo heavie a load of puniſhment; in ſome places the broachers of this hereſie, and practiſers of re-baptizing, have been puniſhed with beheading, in ſome with drowning, and in ſome with burning. There is a law againſt this ſect in the Code of [l] *Juſtinian*, written with bloud rather then ink, *If any man be convicted to re-baptize any of the Miniſters of the Catholike ſect, let him who hath committed this hainous crime, together with him whom he hath ſeduced to be re-baptized, ſuffer the ſtroak of death.* At [m] *Vienna* the *Anabaptiſts are tyed together with ropes, and one draweth the other into the river to be drowned:* as it ſhould ſeem, the wiſe Magiſtrates of that place had an eye to that old maxime of juſtice, *Quo quis peccat, eo puniatur, let the puniſhment beare upon it the print of the ſinne:* for as theſe ſectaries drew one another into their errour, ſo alſo into the gulfe; and as they drowned men ſpiritually by re-baptizing, and ſo prophaning the holy ſacrament, ſo alſo they were drowned corporally. [n] In the year of our Lord, 1539. two *Anabaptiſts* were burned beyond *Southwark*, in the way to *Newington*; and a little before them, five *Dutch Anabaptiſts* were burned in *Smithfield*.

If I have been ſomewhat the more prolix in the proſecution

[i] *Artic. 9. Damnant Anabaptiſtas qui improbant baptiſmum infantum.*

[k] *Art. 13. Retinemus & infantum baptiſmũ, quia certiſſimum eſt promiſſionem gratiæ etiam ad infantes pertinere.*

[l] *L. 1. tit. 7. Si quis rebaptizare quempiam de miniſtris Catholicæ ſectæ fuerit retectus, unum to qui piaculare crimen commiſit, & hic cui perſuaſum ſit, ultimo ſupplicio percellatur.*

[m] *Gaſius de Anabapt. error. l. 1 p. 178. Viennæ uno die multi ob catabaptiſmum ſubmerſi ſunt; funibus enim ita ligati erant ut alter alterum poſt ſe traheret donec omnes præcipites ruerent ſuffocarenturque.*

[n] How his Chronicle, *p.* 456. & 579.

of the arguments which make for the baptisme of infants, S. *Austine* shall plead for this my large plea for them, ° *We are in conscience bound to speak the more for poor infants, because they are not able to speak for themselves.*

° *Ad Hil. ep. 89. tanto magis pro infantibus loqui debemus quanto minus ipsi pro se loqui possunt.*

Now there remaineth nothing, but that we stop the mouthes of their adversaries, by refelling such objections as they usually make, and unchristianly urge against christening them at our Font.

The Objections of the Anabaptists answered.

Obj. 1. First, they argue from the Scripture negatively, thus: The baptisme of children hath no warrant in Gods Word; for we find there no command for it, no example of it, no promise to it: therefore it is to be rejected as an humane invention, and condemned also as an addition to the Scripture.

Sol. 1. But we answer, that by the like argument they might prove that no woman ought to be admitted to the sacrament of the Lords Supper; for there is no command for womens participation of the sacrament, nor example of it, nor promise to it in Scripture. ᵖ If they answer, that women are comprised under the name of beleevers, so are children under the name of whole housholds and families, which are reported in holy Scripture to have been baptized. If they say further, that by a like reason women are to be admitted to the Sacrament, as men, because Christ dyed as well for them as men, and they as well incorporated into Christs mysticall body, as men: we rejoyne in like manner, for the same reason that children were circumcised under the law, they ought to be baptized under the Gospel. For sith they are comprised in the covenant, why should not they receive the seale thereof set to it in the new law, as well as the children of the Jewes received the seale set thereunto by the old?

ᵖ If they alleage that ἄνθρωπος is a name common to women as well as men; it is true, when the Article ὁ is joyned to it, but the Apostle useth the masculine ἑαυτὸν, *v.* 28. & *v.* 29.

Secondly, I have produced before both command for baptizing of children, *Argument* 1. and example of it, *Argument* 3. and promise also unto it, *Argument* 5. The command of baptizing all Nations, *Matth.* 28. 29. the examples of baptizing whole families, *Acts* 16. 15. 33. 1 *Cor.* 1. 16. and the promise made to us and our seed, *Acts* 2. 39. evidently extended to children.

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They argue from Scripture affirmatively; our Lord Jeſus Christ in that great Charter, *Mat.* 28. 18, 19, 20. ſaith, *Goe teach all nations, baptizing them in the name of the Father, Sonne, and Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you:* and *Mark.* 16. 15. *Goe ye into all the world, and preach the Goſpel to every creature; he that ſhall believe and be baptized ſhall be ſaved; but he that will not believe ſhall be damned.* From theſe texts they would infer that none ought to be baptized but ſuch who are firſt taught, and inſtructed in the principles of Chriſtian faith; and conſequently, that no children ought to be baptized, becauſe they are not capable of teaching. *Obj.* 2.

That the placing the word *teaching* before *baptizing* in that text doth no more conclude that teaching muſt always precede baptiſme, then the ſetting repentance before faith in thoſe words, *Repent ye, and beleeve the Goſpel, Mark.* 1. 15. and ſetting water before the Spirit, *John* 3. 5. (*except a man be borne of water and the ſpirit*) neceſſarily infer that repentance goeth before faith, which yet is but a fruit of faith: or that the outward baptiſme with water goeth before the inward baptiſme of the Spirit; whereas the contrary is clearly proved out of that ſpeech of *Peter* to *Cornelius*, Acts 10. 47. *Can any man forbid water that theſe ſhould not be baptized, which have received the Holy Ghoſt as well as we?* *Sol.* 1.

Secondly, if there be any force in this argument drawne from the order of the words, it maketh againſt them: for thus we *wound them* with their *Dudgeon-dagger*, (Chriſt ſaith) *baptize them in the name of the Father, teaching them to obſerve all things:* baptizing therefore muſt go before teaching, eſpecially in children, who may be baptized before they can be taught. 2.

Thirdly, they miſ-tranſlate the words: for Chriſt ſaith not *Go, teach all nations, baptizing them, and teaching them to obſerve all things:* neither is there a tautology in our bleſſed Saviours words; for his words are μαθητεύσατε, *&c. Go, make Diſciples among all Nations, baptizing them, and teaching them.* Now though children cannot be taught before they are baptized, yet they may be after a ſort *made Chriſts Diſciples* by their Parents or Godfathers offering them unto God, and undertaking for them, that 3.

that they ſhall be brought up in the Chriſtian Religion.

4. Fourthly, Chriſt ſpeaketh here of the plantation of the Chriſtian faith, and the converſion of whole Nations, in which always the preaching of the Word goeth before the adminiſtration of the Sacrament. Firſt, men are taught to repent of their ſinnes, and believe the Articles of the Chriſtian faith, and after they have made confeſſion of the one, and profeſſion of the other, then they are to be received into the Church by baptiſme. This courſe was taken by the Apoſtles in the beginning, and muſt at this day be taken by thoſe who are ſent into *Turkie*, or the East or Weſt *Indies*, to convert *Pagans*, or *Mahumetans*, or unbelieving *Jewes* to the Goſpel. They are to baptize none before they have taught them the principles of Chriſtian Religion; but after the Goſpel is planted, and the parents are believers, and received into the Church by baptiſme, their children are firſt to be baptized, and afterwards taught ſo ſoon as they are capable of teaching.

Obj. 3. They argue from examples after this manner: ſuch are to be baptized, who with the *Jewes* in *Jeruſalem*, Mat. 3. 6. *confeſſe their ſinnes*; who with the Proſelytes, *Acts* 2. 41. *gladly receive the Word*; who with the Samaritans, *Acts* 8. 6. *give heed to the word preached*; who with thoſe of *Cornelius* his family, *Acts* 10. 44. receive the Holy Ghoſt by the hearing of the word; who with *Lydia*, *have their hearts opened to attend the things that are ſpoken by the Apoſtles*, *Acts* 16. 14. who with the Gaoler, *heare the word preached*, and ſeek after the meanes of ſalvation, *Acts* 16. 30. But children can neither confeſſe their ſinnes, nor attend to the Word preached, nor actually believe, nor deſire baptiſme: they therefore ought not to be baptized.

Sol. 1. But we anſwer, all that can ſolidly be concluded from theſe examples is but this in the affirmative; all ſuch who were ſo qualified as theſe were, *viz.* hearers of the Goſpel, penitent ſinners and true believers, unfainedly deſiring the means of their ſalvation, ought to be admitted into the Church by baptiſme, which we freely grant: but they cannot conclude from theſe examples negatively, that none other ought to be chriſtened, no more then it will follow, that thoſe of *Cornelius* his family received the gift of the Holy Ghoſt, and ſpake with divers tongues

tongues before they were baptized with water; therefore none but ſuch who have received ſuch gifts of the Holy Ghoſt may & ought to be baptized. To confeſſe ſins, and actually profeſſe faith makes a man more capable of baptiſme; yet dumbe men who can doe neither, if they have a good teſtimony of their life and converſation, and by ſignes make it appear they unfainedly deſire the Sacraments, may receive them.

Secondly, if there be any force at all in an Argument drawne from examples affirmatively, it muſt be from examples in the like kinde; as from men to men, and from children to children; not from women to men, or from men to children, or from children to men. For it will not follow, women in the Apoſtles times were covered in the Church, therefore men ought to be ſo: or men may ſpeak in the Church, therefore women may: or children are uſually fed with milk and not ſtrong meat, therefore men in riper years ought to uſe ſuch diet: no more will it follow, men in riper years, who are capable of inſtruction ought to hear the Word, to give their aſſent thereunto, and enter into a ſtrict covenant with God to lead a new life before they have acceſſe to the Font. Therefore the like duties are required of children, who have not yet the uſe of reaſon, nor knowledge of good or evill. By this reaſon they might ſtarve children becauſe the law is, *He that will not labour let him not eat.* It holds in men, but no way in children, who are not able to labour in any calling by reaſon of the infirmity of their joynts, and want of reaſon and underſtanding.

Baptiſme is a ſeale of the righteouſneſſe of faith, therefore it ought to be adminiſtred only to believers; elſe we ſet a ſeale to a blank. But children are no believers, nor can be while they are ſuch, becauſe they cannot underſtand the word nor give aſſent thereunto. *Ergo*, children ought not to be baptized.

But we anſwer, that unbelievers or not belivers may be either taken for, firſt, ſuch as when they heare the Word of God, reject it: or ſecondly, ſuch who neither have means to hear it, nor deſire it, ſuch unbelievers are to be excluded from baptiſme. For to give baptiſme to ſuch, were worſe then to ſet a *ſeale to a blank*; it were to *give holy things to Dogs*, and *caſt pearle before ſwine*. Or thirdly, for ſuch who are borne within the precincts

of the Church, & care is taken that they shall be taught the principles of faith, as soon as they are capable thereof. These though they cannot give yet an actuall consent to the mysteries of faith, are not to be tearmed infidels or unbelievers positively, but negatively only; and we ought in charity to believe, that they will actively believe as soon as they shall have use of reason, and God by his Spirit shall open their hearts to attend to the Word preached: to unbelievers in this latter sense, as circumcision, the seale of the righteousnesse of faith under the law was given, so may baptisme though not in token of their present, yet of their future faith.

2. Secondly, the children of the faithfull parents whom the Apostle calleth holy, receive some measure of grace even in their infancy, as the text saith expresly of S. *John Baptist, he shall be filled with the Holy Ghost from his mothers wombe*, Luke 1. 15,41. *as* Elizabeth *heard the salutation of* Mary, *the Babe sprang in her wombe*. Upon which words, [p] *Ambrose* commenting, saith; *John Baptist*, while *he was yet in his Mothers wombe, received the grace of the Holy Ghost, and his leaping with joy argued some sense and apprehension of that joyfull message.*

[p] *Adhuc in utero positus spiritus accepti gratiã designavit; habuit intelligendi sensum qui exultandi habebat affectum.*

Now, sith children that dye shortly after baptisme have the full sight of Gods face in Heaven, why may they not have some glimpse of it even while their soule is in their body? [q] S. *Austine* is confident, that *God after a most hidden manner infuseth his grace into children*; and in his 57 *Epistle* ad Dardanum, *it is a wonderfull thing, yet true, that God dwels not in some who know him, as the Philosophers*, Rom. 1. and *he dwelleth in some who know him not, as in Infants baptized.* We may safely therefore conclude with [r] *Tilenus, children have faith as they have reason; in the seed, though not in fruit; in the root, though not in the leaf; in some inward operation, though not in any outward expression.*

Cal. l. 4. instit. cap. 16. Quos pleno lucis suæ fulgore illustraturus est Dominus, cur non iis quoque in præsens, si ita libuerit, utiq; scintilla irradiavet?

[q] *L. 1. de pec. mer. & remiss. cap. 9. Dat sui spiritus occultissimam gratiam, quam etiam latenter infundit & parvulis* [r] *Syntag. disp. par. 2. c. De bapt. utraque ipsis inest actu primo non secundo, in semente non in messe, in radice non in fructu; interna spiritus virtute, non externa operis demonstratione.*

Obj. 5. They argue also, *ab absurdo*, indeed absurdly, after this manner: *signum frustra datur non intelligenti*, it is a vaine and absurd thing

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to adminiſter the Sacrament to ſuch as know not what it means; as it is to no purpoſe to preſet a beautifull picture to a blind man, or ſound a ſilver Trumpet in a deafe mans eare, or miniſter phyſick to a dead body. But children know not what the Sacrament means: when the cold water is powred on them, they are offended with it, and expreſſe their diſlike with crying and teares: therefore 'tis in vaine to chriſten children.

But we anſwer; in this objection the *Anabaptiſts* Gyant-like fight with God. For if there be any force in this Argument at all, it will be as availeable to overthrow the circumciſing of children inſtituted in the old Law by God himſelfe, as their baptiſme in the new. For the children among the *Jewes* under the law, who were circumciſed the eighth day, knew no more what Circumciſion meant, then ours doe what Baptiſme; only they felt the pain of the knife, as theſe do the coldneſſe of the water, yet were they circumciſed by Gods expreſſe command. Will they ſay, that Chriſt uttered many Parables, and wrought many ſignes and wonders before his Diſciples and other of the Jewes in vaine, becauſe at the preſent they underſtood them not, though afterwards they underſtood them, and made ſingular uſe of them? In like manner dare they affirme that Chriſt did in vaine lay his hands upon children and bleſſe them, becauſe children knew not what it meant? or that Miniſters in vaine baptize them, becauſe at that time they knew not what it ſignifieth, or why it is done?

Sol. 1.

Secondly, it is not in vaine to offer to any that which may doe them good, whether they be ſenſible of it or no. Phyſick is miniſtred to children, naturall Fooles, and mad men, to cure them, although in the caſe they are in they have no knowledge what good it may doe them. A man that is in a ſwoon hath ſtrong water powred downe his throat, even when he is paſt ſenſe, and it fetcheth him againe: ſo though children perceive not what they receive, yet the Sacrament may be and is ſoveraigne unto them for their ſoules health.

2.

Thirdly, though children for the preſent underſtand not why they are baptized, and what is undertaken for them, and what fruit they reape by baptiſme, yet order is taken by the Church, that as ſoone as they come to years of diſcretion and actu-

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all uſe of reaſon, they ſhall underſtand and be perfectly inſtructed in this myſterie; and that which is done to them in their infancy, after they have notice of it will be altogether as beneficiall unto them, as if they had knowne it at the time when the Sacrament was adminiſtred unto them.

Obj. 6. They argue from the effects of baptiſme; baptiſme is the *Laver of regeneration*, the *burying of the old man*, the *putting on of Chriſt*, the *putting away the filth of the fleſh*, with *a confident demanding of a good conſcience*. But children are not regenerated nor renewed in their mind, nor have buried the old man, nor have put on the new, nor can confidently demand with a good conſcience out of a certain perſwaſion of faith: therefore they ought not to be baptized.

Sol. But we anſwer, the texts of Scripture upon which they ground their argument, namely, *Coloſſ.* 2. 11, 12. *Tit.* 3. 5. *Heb.* 10. 22. 1 *Pet.* 3. 21. containe in them high commendations of baptiſme; but no prohibitions of adminiſtring it to children: for all theſe effects the Spirit of God produceth in all the elect that are baptized, but not all at an inſtant, but by degrees, as we grow in faith and in the knowledge of our Lord and Saviour: they are begun at our baptiſme, but perfected afterwards, unleſſe the party immediately dye after baptiſme, when no doubt God ſupplieth that by the extraordinary work of his Spirit, which riper yeares with the ordinary meanes of faith would have brought forth, if God had ſpared them life. Children are regenerated by the impreſſion of Gods image in their ſoule, which in proceſſe of time ſhineth moſt bright in them by ſupernaturall light in the underſtanding, and purity in the heart, and conformity in their lives to the law of God: they are alſo purged from the guilt of their ſinnes, and Chriſts righteouſneſſe is imputed unto them, though they have no ſenſe or feeling thereof till God worketh powerfully upon their hearts by the preaching of the Word, and they apprehend Chriſts merits by an actuall faith. As a flower in the Winter lies hid under ground in the root, which at the Spring ſhooteth forth the leaves thereof; ſo in children that are baptized there remains that *root* of ſanctifying grace in their hearts, which in riper years *putteth forth the leaves thereof* by a holy profeſſion, and *bringeth forth fruit* by a godly converſation.

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They argue *à pari*; if the Sacrament of Baptiſme be to be adminiſtred to children, then alſo the Sacrament of the Lords Supper, for both are ſeales of the ſame Covenant. But the Supper is not to be adminiſtred unto infants, therefore neither is Baptiſme. *Obj.* 7.

But we anſwer, that the inference is not good: for though both are ſeals of the Covenant of grace, yet there is a threefold diſparity in them, which looſeneth the ſinews of the argument. *Sol.*

Firſt, Baptiſme is a ſeale of our new birth; but the Lords Supper of our growth in grace and ghoſtly ſtrength: baptiſme is a ſacrament of initiation, the Lords Supper of perfection. Now it will not follow, that becauſe a puny or novice may or ought to be admitted to the loweſt form in the ſchool of Chriſt, therefore he may and ought to be ſet in the higheſt: the Lords Supper is ſtrong meat, and not milk, and therefore no fit meat for ſucklings. 1.

Secondly, the ſacrament of the Lords Supper was inſtituted for the commemoration of Chriſts death; *As oft as ye eat of this bread, and drinke of this cup*, ſaith the Apoſtle, *ye ſhall declare the Lords death till he come*. But children neither can apprehend nor ſhew forth Chriſts death; therefore that ſacrament is not ordained for them. 2. 1 Cor. 11. 26.

Thirdly, before the receiving of the Lords Supper every one is required to examine himſelfe, which children cannot doe. But before baptiſme there is no ſuch examination required; though if any in riper years be converted to the Chriſtian faith, it is moſt requiſite that he be examined by the Miniſter who baptizeth him, and that he be able to give a good account of his faith: but every one who is fit to be baptized, is not preſently to be admitted to the Lords Table without precedent preparation, and a more ſtrict examination of himſelfe, both concerning his growth in faith and ſincerity of repentance, and unfained charity, with an earneſt deſire of that heavenly repaſt. 3.

They argue from Chriſts example, who was not baptized till he was thirty years of age. *Obj.* 8.

But we anſwer, that Chriſts example alone without a precept doth not bind us. For Chriſt neither inſtituted nor adminiſtred *Sol.* 1.

the holy Supper till the day before his death, and then he both adminiſtred and received it after Supper, and that with his Apoſtles onely: yet we are not bound, either to defer our receiving to the day before our death, or to adminiſter the *Euchariſt* after Supper, or to participate onely with ſuch a number, and thoſe Prieſts or Miniſters of the Goſpel.

Secondly, Chriſt in his infancy was circumciſed, Circumciſion then being in force, neither was Baptiſme then inſtituted; but now Circumciſion is abrogated, and Baptiſme ſucceeds in the place thereof.

Thirdly, though Chriſt were not baptized in his infancy for the reaſons above alledged, yet was he baptized (if I may ſo ſpeak) in *the infancy of baptiſme it ſelf*. For, as ſoon as *John* began to baptize, Chriſt came unto him, and required baptiſme of him. When the fulneſſe of time was come, in which God appointed to manifeſt him to the world, and appoint him our teacher by a voice from heaven; *This is my beloved Son in whom I am well pleaſed, heare him.* According to whoſe example, we ought not to defer our baptiſme; but, upon the firſt opportunity offered unto us, receive that ſeale of our new birth in Chriſt, and admiſſion into his Church.

I conclude the anſwer to this argument with an obſervation of * *Gaſtius*; that Chriſt, becauſe he was Lord both of the people in the Old Teſtament, and of them in the New, therefore he would receive the Sacraments of both, and was both circumciſed in his infancy, & baptized alſo as ſoon as baptiſme was in force.

* *L. de exord. Anabaptiſt. p.340. Chriſtus ſimul circumciſus & baptizatus eſt, nempe Dominus amborum populorũ, ideo & Sacramenta amborũ aſſumpſit.*

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Atreus Cæcilius *cucurbitarum*
Sic illas quaſi filias Thyeſtæ
In partes lacerat ſectatque mille:

Guſtu

Guſtu protinus has edes in ipſo,
Has prima feret, alterave menſa,
Has cœna tibi tertia reponet:
Huic ſeras Epidipnidas parabit:
Hoc lautum vocat, hoc putat venuſtum
Vnum ponere ferculis tot aſſem.

" Thou cheateſt my ſtomach with variety of diſhes, in all
" which there is but one ſory root dreſt after a divers manner, 5
" &in all of them not a half penny worth of good & ſolid meat.
So this new Anabaptiſticall *Proſelyte* endeavours to *cheat* the judgement of the Reader with variety of Syllogiſmes and Enthymems, in which there is but one or two arguments at moſt 1
propounded in divers forms, and in all of them not the weight of one ſolid reaſon; the ſumme and effect of his whole book is contained in the Title-page, wherein he affirmeth, that the chriſtening of Children doth *univerſally oppoſe the commiſſion granted by King Jeſus, Matth.* 28. 19. 20. *Mark.* 16. 15, 16. and 11
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apparently is, that his Apoſtles and their ſucceſſours ſhould go and convert all Nations, and plant Chriſtian Churches in them: firſt, teaching them the Goſpel and principles of Chriſtian Religion, and after adminiſtring the Sacraments unto them; which they have done accordingly: firſt, teaching the parents and bap- 1
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the holy Supper till the day before his death, and then he both adminiſtred and received it after Supper, and that with his Apoſtles onely: yet we are not bound, either to defer our receiving to the day before our death, or to adminiſter the *Euchariſt* after Supper, or to participate onely with ſuch a number, and thoſe Prieſts or Miniſters of the Goſpel.

Secondly, Chriſt in his infancy was circumciſed, Circumciſion then being in force, neither was Baptiſme then inſtituted; but now Circumciſion is abrogated, and Baptiſme ſucceeds in the place thereof.

Thirdly, though Chriſt were not baptized in his infancy for the reaſons above alledged, yet was he baptized (if I may ſo ſpeak) in *the infancy of baptiſme it ſelf*. For, as ſoon as *John* began to baptize, Chriſt came unto him, and required baptiſme of him. When the fulneſſe of time was come, in which God appointed to manifeſt him to the world, and appoint him our teacher by a voice from heaven; *This is my beloved Son in whom I am well pleaſed, heare him.* According to whoſe example, we ought not to defer our baptiſme; but, upon the firſt opportunity offered unto us, receive that ſeale of our new birth in Chriſt, and admiſſion into his Church.

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his book, *Againſt the Antichriſtian faction of Pope* Innocentius *the third, and all his favourites, that exacted by a decree, that the baptiſme of the infants of beleevers ſhould ſucceed Circumciſion.* Theſe words vertually contain this propoſition, that the chriſtening children is the practice of an Antichriſtian faction, which was brought firſt into the Church by the decree of Pope *Innocentius* the third. Of which enunciation I may ſay as *Tertullian* doth of the Chameleon, *quot colores, tot dolores:* or rather, *quot dicta, tot maledicta*; ſo many words as there are, ſo many groſſe errors and ſcandalous reproaches. For the baptizing infants is not the practice of a faction, nor of a part, but of the whole; not Antichriſtian, but truly Chriſtian Church. Neither was introduced by *Innocentius* the third, but is of farre more ancient date, and was derived even from the times of the Apoſtles themſelves.

Firſt, it is well known that the *Greek* and *Latine* Churches, or the Eaſterne or Weſterne were the *membra dividentia* of the whole Church; and that the chriſtening of infants was approved of and practiſed by the *Greek* Church, is evident by the teſtimonies of *Origen, hom.* 8. upon *Leviticus*, and 14 of *Luke*: and *Gregory Nazianzen, orat.* 40. *in bap.* [* *What wilt thou ſay of Infants that neither experimentally know the grace of Baptiſme, nor the loſſe by want thereof? Shall we baptize them? Yes, by all means, if there be any danger; For it were better that they ſhould be ſanctified, though they be not ſenſible thereof; then to goe out of this World without the ſeale and badge of their initiation into Chriſtianity.*] And that it was likewiſe approved and practiſed in the *Latine* Church, is clearly collected from *Ambroſe, lib. de Abrahamo Patriarcha, Ieron. cont. Pelag. lib.* 3. *Auguſtin. lib.* 10. *de Gen. ad lit. cap.* 23. *Cyp. ep.* 59. *ad Fidum.* Now if the *Greek* and *Latine* Churches were Antichriſtian, where were there any Chriſtians in in the world?

* Τί δὲ ἂν εἴποις περὶ βρέφους ἔτι νηπίου καὶ μήτε τὴν ζημίαν ἐπαισθανομένου, μήτε τὴν χάριν; ἢ καὶ ταῦτα βαπτίσωμεν; παντύγε, εἴπερ τις ἐπείγει κίνδυνος, κρεῖττον γὰρ ἁγιασθῆναι, ἢ ἀπελθεῖν ἀσφράγιστα καὶ ἀτέλιστα.

Secondly, Pope *Innocentius* the third, as it is well known to all the learned, lived in the twelfth age of the Church, and flouriſhed about the year 1215. in which year he called the great Councell at *Lateran.* Before him *Gregory* the great (whom M. *Cornwell* himſelfe alledgeth, *p.* 11. out of M. *Fox* in his book of *Martyrs*) about the year of our Lord 599. above ſixe hundred years

years before *Innocentius* the third, reſolved *Auſtine* the Monke, that in caſe of neceſſity infants might be baptized aſoon as they were born: and two hundred years before *Gregory*, *S. Auſtine* wrote a Treatiſe *de baptiſmo parvulorum*, and for the lawfulneſe thereof, in his 28. Epiſtle, and in his third book *de pec. mer. & remiſ.* and by occaſion elſewhere alſo alledgeth a teſtimony out of S. *Cyprian* to that purpoſe, who wrote in the year of our Lord 250. nay, which is moſt conſiderable, *Origen* in his Comment upon the Epiſtle to the *Romans*, *c.6.l.5.* (quoted by M. *Cornwell* himſelfe; *p.*10.) affirmeth in expreſſe tearms, that the Church from the Apoſtles received a tradition to baptize children: whence I thus frame my argument.

All Chriſtians ought to hold the traditions which have been taught them by the Apoſtles, either by word or Epiſtle, 2 *Theſſ.* 2.15.

But the baptizing of children is a tradition received from the Apoſtles, as *Origen* affirmeth, *loc. ſup. cit. & Auguſtin. l.*10 *de Gen. ad lit. c.* 23. *& de bapt. cont. Donatiſ. l.*4.

Ergo, the baptizing of children ought to be retained in the Chriſtian Church.

Thus M. *Cornwell* hath *ſpun* a fair *thred*, of which a ſtrong *cord* may be made to *ſtrangle* his owne aſſertion.

Yea, but M. *Cornwell* chargeth al Miniſters deeply to anſwer this his negative demonſtration ſaying, » O that the learned *Engliſh* » Miniſtery would inform me, leſt my blood, like *Abels*, cry aloud « from heaven for vengeance, for not ſatisfying a troubled con- « ſcience: how ſhall I admit or conſent to the admittance of the « Infant of a beleever to be made a viſible member of a particu- « lar Congregation of Chriſts body, and baptized, before it be « able to make confeſſion of its faith and repentance, leſt I con- « ſent to ſeparate what God hath joyned together.

That which God hath joyned together no man ought to ſeparate.

« But Faith and baptiſme God hath joyned together, *Mar.* « 16.16. *Acts* 8.37.38. *&* 16.33,34. *Gal.* 3.27. *Eph*, 4 5. « *Ergo*, Faith and baptiſme no man ought to ſeparate.

ANSVVER.

This argument is ſo far from a demonſtration, that it is not ſo much as a topicall ſyllogiſme, but meerly ſophiſticall, therein any who hath ever ſaluted the Univerſity, and hath been initiated in Logick, may obſerve a double fallacy.

The firſt is *fallacia homonymiæ*, in the premiſes.

The ſecond is, *ignoratio elenchi*, in the concluſion.

Firſt, the *homonymia* or ambiguity is in the tearm [*joyned together*:] for the meaning may be either that faith & baptiſme are *joyned together in præcepto*, in Chriſts precept, and that no man denieth: all that are commanded to be baptized, are required to beleeve; and all that beleeve, to be baptized: or *joyned together in ſubjecto*, that is to ſay, all who are baptized have true faith, and that none have true faith but ſuch as are baptized; in this ſenſe it is apparently falſe, and none of the texts alledged prove it, for the theife on the croſſe had faith, yet not the baptiſme we ſpeak of; as alſo the * Emperour whom S. *Ambroſe* ſo highly extolleth in his funerall, and many thouſands beſides; again, *Julian*, the Apoſtata, and all others, who after they came to years, renounced their baptiſme and Chriſtian profeſſion, had baptiſme, yet no true faith; which as M. *Cornwell* himſelfe will confeſſe, cannot be loſt totally or finally.

*Valentinian.

Secondly, in the former Syllogiſme there is *ignoratio elenchi*; he concludes not the point in queſtion, they who moſt ſtand for the baptizing of children will not have faith, and baptiſme ſevered: for they baptize children into their fathers faith, and *in the name of the Father, Son and holy Ghoſt*, and take ſureties that when they come to years of diſcretion they ſhall make good the profeſſion of the Chriſtian faith which was made by others at the font in their name, and for them: nay, ſo far are they from excluding faith from infants that are baptized, that they beleeve that all the children of the faithfull, who are compriſed in the covenant with their fathers and are ordained to eternall life, at the very time of their baptiſme receive ſome hidden grace of the Spirit, and the ſeeds of faith and holineſſe, which afterwards bear fruit in ſome ſooner, in ſome later. Neither is this any Paradox or new opinion: for S. *Ierome adverſ. Lucifer.* and *Auſtin*, *ep.* 57. *ad Dard.* and *Zanchius de tribus Elohim*, affirm, "That the holy

»holy Spirit moveth upon the waters of Baptiſme, and that as
»the Spirit in *Geneſis* 1.2. reſted upon the waters, *incubabat a-*
»*quis*, that he might cheriſh and prepare them for the producing
»of living creatures, ſo the holy Ghoſt reſteth upon the waters
»of Baptiſme, and ſits *as it were abrood* upon them, and bleſſeth
»them, and thereby doth cheriſh the regenerate and animate the
elect. S. *Leo* ſpeaketh moſt elegantly and fully to this point in
his Sermons on the birth of Chriſt, *omni renaſcenti aqua baptiſma-*
tis inſtar eſt uteri virginalis, eodem ſancto Spiritu replente fontem
ut replevit & virginē; & peccatū quod ibi evacuavit ſacra conceptio,
hic myſtica tollit ablutio. And *Serm.* 5. *factus eſt homo noſtri generis*
ut nos divinæ naturæ poſſimus eſſe conſortes: originem quam ſumpſit
in utero virginis, poſuit in fonte baptiſmatis: dedit aquæ quod dedit
matri: obumbratio Spiritus quæ fecit ut Maria pareret Salvatorem,
facit ut regeneret unda credentem: « To every regene-
«rate Chriſtian the water of Baptiſme is inſtead of the Virgins
»wombe, the ſame Spirit repleniſhing the font which filled the
»Virgin; and the ſin which there his holy conception prevent-
»ed or evacuated, here the myſticall ablution takes away. And a-
»gaine, Chriſt was made a man of our nature, that we might be
»made partakers of his divine nature; the birth or originall
»which he took in the Virgins womb, he hath put in the font of
»Baptiſme; he hath given that to the water which he gave to
»his mother; by the like over-ſhadowing of the Spirit the water
»regenerates a beleever, whereby *Mary* brought forth a Savi-
»our

As for the reſt of his arguments, they are like rotten wyer,
they will not endure the ſtraining, and they are already broken
in pieces by another. See the declaration againſt the *Anabaptiſts*
Printed at *London* for *R. W.* 1644.

A Confutation of *A.R.* his TRACTATE, Intituled, *The Vanity of Childrens Baptiſme.*

Eraſ. Adag. THe Preſſe now adays is like *Africa, ſemper aliquid apportat novi monſtri*, it brings forth every day ſome new monſter; amongſt wch one of the moſt *ugly* & *unſhapen* is a Treatiſe printed by *A.R.* of *The vanity of childiſh baptiſme*: *Quis furor O Cives! qua tanta licentia preli!* O the impiety of the men of theſe times, the more to be condemned by all after-ages, by how much they condemn the piety & devotion of the former! An ordinance of God, & moſt holy Sacrament inſtituted by Chriſt, and from the daies of the Apoſtles even to this preſent age adminiſtred by the whole Church to the children of beleevers is tearmed by the *vain* author of this Treatiſe, upon weak and *Childiſh* reaſons, vain and *Childiſh*. Is every action childiſh whereof children are the ſubject? Then was Circumciſion childiſh, and the protection of Angels is childiſh, and the impoſition of hands, and benediction of our bleſſed Saviour (I tremble to ſpeak it in the language of this blackmouthed Treatiſer) will be concluded to be vain and childiſh. For the Sacrament of Circumciſion by Gods commandment was adminiſtred to children, the Angels of heaven are childrens guardians, and our Redeemer himſelfe took *children in his arms, laid his hands upon them, and bleſſed them.* And if he commanded children to be brought unto him, ſhall we not bring them to the Church? if he embraced them, ſhall not we receive them into his family? If he *laid his hands on them*, ſhall not we waſh them in his ſacred font? If he bleſſed them, ſhall not we pray for them? and after a religious manner conſecrate them unto him, & make them free of the City of God according to *Abrahams* copy, *I will be thy God, and the God of thy ſeed? Herod* the *Aſcalonite*, & *Richard* the third *K.* of *England*, were branded with a note of infamy and barbarous cruelty to all ages, the one for ſtifling the young Princes of the bloud and heirs of the Crown of *England*, the

Mat 18.20. Mat 7. 10.

Gen 17. 7.

the other for maſſacring the infants in *Bethlehem* and the confines thereof; yet thoſe bloudy tyrants deprived thoſe ſweet babes only of their temporall life: of how much *deeper die* is their ſin, who by their ſoul-murthering doctrine & practice endeavour to deprive the heirs apparent, not of an earthly but a celeſtiall crown, and all the children of the faithful throughout the whole Chriſtian world of the ordinary means of eternall life? Whatſoever fair *varniſh* hath been of late put upon this Hereſy, it ſeem'd ſo horrid and abominable in the eys of our predeceſſours and other reformed Churches, that they inflicted the ſevereſt puniſhments upon the obſtinate maintainers therof that the could deviſe.

At *Zurick*, after many diſptations between * *Zuinglius* and the *Anabaptiſts*, the Senate made an Act, that if any preſumed to re-baptize thoſe that were baptized before, they ſhould be drowned.

At *Vienna*, many * *Anabaptiſts* were ſo tyed together in chains, that one drew the other after him into the river, wherein they were all ſuffocated. *Vide ſupra p. 61.*

Here you may ſee the hand of God in puniſhing theſe ſectaries ſome way anſwerable to their ſin according to the obſervation of the wiſe man, **quo quis peccat eo puniatur*, they who drew others into the whirl-poole of errour, by conſtraint draw one another into the river to be drowned; and they who prophaned baptiſme by a ſecond dipping, rue it by a third immerſion. But the puniſhment of theſe *Catabaptiſts* we leave to them that have the Legiſlative power in their hands, who though by preſent connivence they may ſeem to *give them line*: yet, no doubt, it is that they more entangle themſelvs & more eaſily be caught. For my part, I ſeek not the *confuſion* of their perſons, but the *confutation* of their errours, two wherof *A.R.* undertaketh ſtrenuouſly to defend.

* *Gaſtius de Anabapt. exord. l. 1 8. poſt decimam collationem decrevit Senatus Tigurinus aquis me egere eum qui meriſſet baptiſmo eum qui prius emerſerat. Gaſt: p. 78, l 1. tuto die multi ob catabaptiſmum ſubmerſi ſunt; funibus enim ita ligati erant, ut alter alterum poſt ſe traheret, donec omnes præcipites ruerent ſuffocarenturque.*

* *Gaſt p. 3. 10. Domini in Ropolzſteine decreverunt Anabaptiſtas cauterio notari, ſtigmataque dominorum in quorum terra peccaſſent bene expreſſa gerere.*

The firſt is the neceſſity of dipping in *Baptiſme*: *dipping* (ſaith he) in his title-page *is baptizing*; and *baptizing dipping*: and p. 8. *the inſtitution of Chriſt requireth that the whole man be dipped all*

over in water. This he endeavoureth to prove out of *Mark* 1. 8. and *Iohn* 1. 26. and *Plutarch l. de ſuperſtitione,* βάπτιον σεαυτὸν εἰς θάλασσαν, and *Acts* 11. 16. *c.* 8. 38, 39. *Philip and the Eunuch went down both into the water,* and *Mat.* 3. 16. *Chriſt went with Iohn into the water, p.* 11. and *Col.* 2. 12. *buried with him in baptiſme,* and *Rom.* 6. 4, 5. *were buried with him by baptiſme into his death.* Now *let any man* (ſaith he) that is *not quite fallen out of his reaſon judge whether waſhing or ſprinkling the face with water, or dipping the whole man into the water doth anſwer all theſe texts of Scripture.*

I anſwer, this is a weake and childiſh fallacy. For, *ex particulari non eſt ſyllogizari,* no man in his right wits will conclude a generall from a particular, as he doth here. Some men that were baptized went into the river, therefore all that are baptized muſt doe ſo! The word *baptizo* ſometimes ſignifieth to dip, therefore it always ſignifies ſo! Although in the places alledged the prepoſition ἐν ſignifieth not *in* but *with,* as the words immediatly following ἐν πνεύματι ἁγίῳ make it plain, and therefore both the *Geneva* and the laſt tranſlation render the words, not, βαπτίζω, *I have baptized you in water, but he will baptize you in the holy Ghoſt*; but *I have baptized you with water, and he will baptize you with the holy Ghoſt.* And in the 19. of the *Rev.* 21. *ver.* it is in the originall ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ, that is, word for word, they were ſlain in the ſword, yet muſt it be tranſlated, they were *ſlain with the ſword,* not, in the ſword. Notwithſtanding I grant that Chriſt and the Eunuch were baptized in the river, and that ſuch baptiſme of men, eſpecially in the hotter climates, hath been, is, and may lawfully be uſed: yet there is no proofe at all of dipping or plunging, but onely waſhing in the river. But the queſtion is whether no other baptizing is lawfull; or whether dipping in rivers be ſo neceſſary to baptiſme, that none are accounted baptized but thoſe who are dipt after ſuch a manner; This we ſay is falſe, neither doe any of the texts alledged prove it. It is true, dipping is a kind of baptizing, but all baptizing is not dipping. The Apoſtles were *baptized with fire,* yet were they not dipt into it: tables and beds are ſayd in the Originall to be *baptized*; that is, waſhed, yet not dipt. The *Iſraelites* in the wildernеſſe were *baptized with the cloud,* yet not dipt into it: the children

Mat. 3. 11. Acts 1. 5. Acts 2. 3. Mark 7. 4. 1 Cor. 10. 1

dren of *Zebedee* were to be *baptized with the baptiſme of bloud* Mark 10.38.
wherewith our *Saviour was baptized*, yet neither he nor they
were dipt into bloud. Laſtly, all the Fathers ſpeak of the bap-
tiſme of tears wherewith all penitents are waſhed, yet there is
no dipping in ſuch a baptiſme. As for the repreſentation of the
death and reſurrection, that is not properly the inward grace
ſignified by baptiſme, but the waſhing the ſoule in the laver of
regeneration, and cleanſing us from our ſins. However, in the
manner of baptiſme, as it is adminiſtred in the Church of *Eng-*
land, there is a reſemblance of death and the reſurrection. For,
though the child be not alwayes dipped into the water (as the
Rubrick preſcribeth, ſave onely in caſe of neceſſity) which would
be dangerous in cold weather, eſpecially if the child be weak
and ſickly: yet the Miniſter dippeth his hand into the water, and
plucketh it out when he baptizeth the infant.

The ſecond error of the *Anabaptiſts*, which *A.R.* ſtrenuouſly
propugneth, is their decrying down *pædo-baptiſme*, and withhold-
ing Chriſts lambs from being bathed in the ſacred Font. This
foule error, or rather hereſie, (for it is condemned for ſuch both
by the primitive and the reformed Churches) he endeavoureth to
blanch in part, if not to quite clear from all aſperſions, and juſtifie
by foure arguments, which I will propound in his own words
that he may not ſay, *I ſhoot his arrows without their heads*: the
firſt I finde *p.* 27.

PART I.

« The adminiſtration of baptiſme which hath no expreſſe com-
« mand in Scripture, and which overthrows or prevents the ad-
« miniſtration of baptiſme which is expreſly commanded in
« Scripture, is a meer device of mans brain, and no baptiſme of
« Chriſt.

« But the adminiſtration of baptiſme upon infants hath no
« expreſſe command in Scripture, and it overthrows or prevents
« the adminiſtration of baptiſme upon diſciples (or beleevers)
« which is expreſly commanded in Scripture, *Mat.* 28.19.
« *Mark* 16.16. *Joh.* 4.1,2. *Acts* 2.38. and 8.37.

« Therefore the adminiſtration of baptiſme upon infants is a
« meer device of mans brain, and no baptiſme of Chriſt.

This argument ſtands as it were upon two legs, and both of
them

|| them are lame; the one is, that nothing may be done in the worſhip of God without expreſſe command in Scripture. This is an ignorant and erroneous aſſertion. For firſt, there is no expreſſe precept in Scripture for believing and acknowledging *in terminis* three perſons in the unity of the Deity; and yet *Athanaſius* † ſaith in his *Creed*, that whoſoever believeth not, and *worſhippeth not the Trinity in unity, and unity in Trinity, ſhall periſh everlaſtingly*. Secondly, there is no expreſſe command in Scripture to confeſſe the holy Ghoſt, to proceed from the Father and the Son, *tanquam diſtinctis perſonis*: yet it is not onely an article of Reli- || gion in the Church of *England*, but alſo ſet downe in the confeſſion of the *Anabaptiſts* lately printed. Thirdly, there is no expreſſe precept for the abrogating of the Jewiſh Sabbath, and re- ‡ ligious obſerving the Chriſtian: yet no *Anabaptiſts* hold themſelvs bound to keep holy the Saturday or Jewiſh Sabbath: neither have they yet (to my knowledge) oppugned the obſervation of the Lords day. Fourthly, there is no expreſſe precept in Scripture for womens receiving the Sacrament of the Lords Sup- || per. For though the word ἄνθρωπος uſed by the Apoſtle, (*Let a man examine himſelfe and ſo let him eat of this bread and drink of this cup*, 1 Cor 11. 28. is a common name to both Sexes: yet the Apoſtle uſeth || the maſculine article, ὁ, not, ἡ, and ἑαυτὸν, not ἑαυτὴν, and ſo there is no expreſſe command but for men; yet no Sectaries upon record, no not the *Anabaptiſts* themſelves exclude women from the holy Communion. Fifthly, there is no expreſs precept for || re-baptizing thoſe who in their infancy were baptized by a lawfull Miniſter, according to the form preſcribed by our Saviour, *in the name of the Father, and of the Sonne, and of the Holy Ghoſt*; nay rather there is an expreſs prohibition in the words of the Apoſtle, *one Faith, one Baptiſme*, Ephes 4. 5. and in that clauſe of that *Nicen Creed, I beleeve one baptiſme for the remiſſion of ſins*: yet rebaptizing is a prime article of the faith of this Sect, from whence they take their very name of *Anabaptiſts*, that is, rebaptizers. If *A. R.* here will ſtretch expreſs precept to any thing that is commanded in Scripture, either immediately or mediately, either in particular or in generall, either in plain or direct tearms, or in the true ſenſe of the text: ſo I grant al the four former orthodox tenents may be proved by Scripture. And ſo alſo I have before

fore proved the lawfulneſſe of baptizing children, though there be no expreſſe Scripture for it *in terminis*.

The other leg alſo upon which his argument ſtandeth, is as lame as the former. For the baptiſme of infants no way overthrowes or prevents the baptizing of any diſciples or believers inſtructed in the myſteries of ſalvation, of whom the texts alleaged are meant; but the re-baptizing of ſuch who were before baptized in their infancy (which re-baptizing is no where commanded in Scripture:) and as, if all Nations were converted to the Chriſtian faith, there needed no more converſion, ſo, if all were admitted to the Church by baptiſme in their infancy, they ſhould need no other admiſſion by re-baptizing of them; but there will be always ſome to be converted till the fulneſſe of the *Jewes* and *Gentiles* alſo is come in, and till then there will be uſe of that precept of our Saviour, *Matth.* 28. *Go teach all Nations, baptizing them.* The ſecond Argument of his againſt *pedo-baptiſme*.

PART 2.

«The ſecond I finde, *p.* 20. If they ground the baptizing chil-
«dren from the inſtitution of circumciſion, then they ought to
«obſerve it in every thing, and baptize males only, and that
«preciſely on the eighth day.

Anſw. This argument is fallacious and childiſh; called in the Schools *fallacia accidentis*, as when a Sophiſter argueth on this wiſe, *If thou didſt eat that which thou boughteſt in the market, thou didſt eate raw fleſh; but thou confeſſeſt thou didſt eate what thou boughteſt, therefore by thine owne confeſſion thou didſt eat raw fleſh.* The Argument is captious and fallacious, wherein the Sophiſter ſubtilly argueth from the ſubject to the accident, from the ſubſtance to the circumſtance; it is true, he eat what he bought in ſubſtance or kinde, were it fleſh or fiſh; but not in what quality or condition he bought it, for he bought it raw, he ate it roſt or boyld. In like manner M. *Bradbourn* fallaciouſly argued before the High Commiſſion for the obſervation of the Saturday or *Jewiſh* Sabbath. What the *Jewes* were commanded in the fourth Commandement, that we Chriſtians are bound to performe. But the *Jewes* were commanded to keep holy the fourth day from the Creation; therefore we Chriſtians are

bound to keep that day. In this ſyllogiſme, as in the former, there is *fallacia accidentis.* For the Sophiſter (as I noted before) argueth from the ſubſtance to the circumſtance, from the ſame day *ſpecie*, to the ſame day *numero* in the week. It is true, we Chriſtians are bound by vertue of that command to appoint a certaine day for the publick ſervice of God, and no leſſe then one in ſeven, or a ſeventh day every week, yet are we not bound preciſely to keep that ſeventh day, *viz.* from the Creation which they did. The *Quartodecimani* uſed a like Sophiſme; If our Eaſter ſucceed the Jewiſh Paſſeover, then we ought to keep the fourteenth day preciſely as the Jewes doe. But our Chriſtian Eaſter doth ſucceed the Jewiſh Paſſeover: therefore Chriſtians ought to keep their feaſt of Eaſter preciſely on the fourteenth day of the month, whether it fall on the firſt day of the week or not. In like manner *A. R.* argueth, *If baptiſme ſucceed circumciſion, then all children ought to be baptized on the eighth day*: this will not follow, no more then that children ought to be baptized in the ſame part where they were circumciſed. The anſwer is very eaſie: the one Sacrament is to ſucceed the other in ſubſtance, but not in each circumſtance; their circumciſion was expreſly confined to the Males and to the eighth day, ſo is not baptiſme. Only it will follow, that becauſe Circumciſion was adminiſtred to the Infant as ſoon as it was capable thereof, or could receive the Sacrament without danger; therefore children ought to be baptized, as ſoon as conveniently they may. And this is agreeable to the reſolution of S. *Cypr.* 1400. years agoe in his *Epiſtle* to *Fidus*, and of a Councell held at *Africk* in his days.

"The third Argument I finde *p.* 25. None may be warrantably "baptized untill they doe manifeſt and declare their faith by "profeſſion thereof; this is apparent by the doctrine and pra-"ctice, Firſt, of *John*, *Matth.* 3. 6, 8, 9. *Mark.* 1. 4. Secondly, "of Chriſt and his Apoſtles, *John* 3. 22. compared with the 4. "1, 2. *Acts* 2. 20. 41. and 8. 36, 37. and thirdly, by the tenour "of the commiſſion, *Matth.* 28. 29. *Mark.* 16. 15, 16.

ANSWER.

Though the ſinews of this Argument have been cut before, and

and the texts alleaged anſwered, yet for the further ſatisfaction of the Reader, I further adde.

Firſt, that none are required to manifeſt and declare their faith before baptiſme, but ſuch who have been taught, and have uſe both of reaſon and ſpeech. For the rule of the Schools, *nemo tenetur ad impoſſibile*, holdeth in all Sacramentall acts as well as others: neither can they thence infer, that children therefore ought not to be baptized, becauſe they can make no declaration of their faith; no more then it will follow, that children ought not to eat becauſe they cannot labour for their living. For though the Apoſtles rule be generall, *Let him not eat that will not labour*: yet all agree, it muſt be underſtood of ſuch as are able to labour; ſo likewiſe all the texts of Scripture which require confeſſion of faith muſt be underſtood of ſuch who have the uſe of reaſon, and of the tongue wherewith they may confeſſe. 2 Theſſ. 3. 10.

Secondly, children make profeſſion of their faith and repentance both at their baptiſme by their ſureties, and, if they live to years of diſcretion, in their owne perſons.

PART 2.

"The laſt argument I finde *p.* 30. The adminiſtration of bap-"tiſme which overthrows the very nature of the covenant of "grace, and the whole Goſpel of Chriſt, is Antichriſtian and "abominable. But the adminiſtration of baptiſme upon infants "doth ſo, becauſe it ſtands upon the ground and intereſt which "they have in the covenant (by naturall generation only, or by "the meer profeſſion of faith in the parents or ſureties) with-"out faith in their own perſons, whereby faith is made void, and "the promiſe (which is the Goſpel and object of faith) is alſo "made of none effect, and ſo the preaching thereof becomes uſe-"leſſe and vaine alſo, *Rom.* 4. 14.

"Therefore the adminiſtration of baptiſme upon Infants is "Antichriſtian and abominable.

ANSWER.

Here is thunder without lightning: thundering in the concluſion, the baptiſme of Infants is Antichriſtian and abominable: but no lightning in the premiſes, no proof at all that the chriſtening children overthroweth the nature of the covenant of

grace, and the whole Goſpel of Chriſt. For that which is built upon the covenant of grace, to wit, *I will be thy God, and the God of thy ſeed*, and is nothing elſe but the ſetting to the ſeale of the covenant of grace upon pre-ſuppoſition of faith preſent or future in the perſon of him that is baptized, can be no overthrowing of that covenant, but a confirmation and eſtabliſhing of it rather. If we taught that children were heirs of the covenant by the law, then, as the Apoſtle teacheth us, *we ſhould make faith void, and the promiſe of none effect*. But now, ſith we teach, that *Abraham*, the father of the faithfull, and all his ſeed are heirs of the kingdome of Heaven, not through the law, but through the righteouſneſſe of faith, we confirme the covenant of faith, and in the chriſtening of children accompliſh the promiſe, *Acts* 2. 39. *The promiſe is to you and to your children, and to thoſe that are afar off, and to as many as the Lord ſhall call* by the miniſtery of the Goſpel in his Church. Yea, (but ſaith he) the adminiſtration of baptiſme upon infants ſtands upon the ground and intereſt which they have in the covenant by naturall generation only, or by the meer profeſſion of faith in their parents, and ſureties, without faith in their perſons. This is a falſe charge, we teach no ſuch thing, but that children have intereſt in the covenant by vertue of Gods promiſe above mentioned, and not without faith in their own perſons as [without] may ſignifie the excluſion of faith, though without actuall profeſſion of faith in their own perſons, which at the preſent they cannot do, but as ſoon as they come to the uſe of reaſon and years of diſcretion they actually doe it, and thereby make the promiſe made for them by their ſureties effectuall.

Thus have I cruſhed this Adder: yet becauſe after the manner of Serpents *capite eliſo cauda minatur*, though the head be bruiſed he wags ſtill his taile, and in the end of his Tractate thruſts out his ſting to wound their reputation who had any dealing with him and other Sectaries in this Argument: I hold it fit to ſpend a *twig or two* more upon him, till he be quite dead.

Firſt, when the advocates for *pædo-baptiſme* argue thus out of the tenth of *Mark.* 13. 15. "None of thoſe whom Chriſt bids "to come unto him, as to whom belongeth the kingdome of "God,

«God, may or ought to be debarred from the entrance into it «by baptiſme. But children of believing parents, who tender «them to Chriſt, are bid to come unto him, and to them be«longeth the kingdome of God: *Ergo*, the children of be«lieving parents ought not to be debarred from the entrance of «the kingdome of God by baptiſme.

This ſchiſmaticall *Anabaptiſt* endeavoureth to dull the edge of the Argument by this anſwer.

ANABAPTISTS *Anſwer.*

That though Chriſt took thoſe children into his armes, yet he chriſtened them not; neither doth he ſay, that to them, but to ſuch *belongeth the kingdome of God, that is, innocent, meek and humble men, in theſe vertues reſembling children.*

But the edge of the Argument may be ſharpened by this reply.

REPLY.

First, Chriſt chriſtened none, neither men nor children, as Saint *John* teacheth us, but his Diſciples only. If therefore an argument drawne from his example negatively were of any force, it would conclude as well againſt baptizing men in riper years as children: for certaine it is, Chriſt baptized neither the one nor the other. Iohn 4. 2.

Secondly, theſe children were not brought to Chriſt that he ſhould baptize them, but that he ſhould touch them, and that he did; for he laid his hands upon them and bleſſed them, and his bleſſing them was as effectuall to their ſalvation as if he had chriſtened them: for Chriſts grace dependeth not upon the vertue of the Sacrament, but contrarily, the vertue of the Sacrament upon his grace.

Thirdly, when Chriſt ſaid, *to ſuch belongeth the kingdome of God*, he neceſſarily included children, whom he propounds as patterns to men; and his meaning is, *to children and to ſuch as are ſo qualified as children, belongeth the kingdome of God.* If he meant otherwiſe, his reaſon had been of no force, *ſuffer little children to come unto me, and forbid them not*; becauſe to men in riper years (that are humble and innocent like Infants) *belongeth the kingdome of God.* What is the innocency or humility of men of riper years that can make profeſſion of their faith to chil-

dren? Or what are they advantaged thereby, that for this qualification in them Infants and ſucklings ſhould be brought to Chriſt? The coherent ſenſe therefore muſt needs be this, *bring little children to me; for to them*, and ſuch as are like them, *belongeth the kingdome of God.*

Fourthly, they who have their Agents in Heaven certainly belong to that kingdome; but the children of the elect have their Agents in Heaven: for Chriſt ſaith, *their Angels continually behold the face of my Father which is in Heaven.* The children of the godly muſt either belong to the kingdome of God, or the kingdome of Satan; and when they die, either go to life eternall, or into everlaſting torments: there is no third place after this life; either to Heaven they muſt, or Hell: if to Heaven, as belonging to the kingdome of God, why is the gate of entrance into it lockt up againſt them here? if to Hell, then all the children of the faithfull that die before they can make actuall profeſſion of their faith, even thoſe ſweet babes which ſuffered in Chriſts quarrell, and were butchered by *Herod*, whoſe feaſt the Church hath celebrated for 1300 years at leaſt, are to be deemed in the ſtate of damnation, which is a moſt uncharitable and damnable opinion. See more of this Argument and the vindication thereof.

Matth. 18. 10.

= *Supra artic. 2. arg. 7.*

Secondly, whereas they who ſtand for the baptizing of children, plead for them after this manner; «*Omnes fœderati ſignandi*, All that are compriſed within the covenant have a «right to the ſeal thereof: but the children of believers are «compriſed within the covenant, both as it was firſt drawne, «*Gen.* 17. 7. and after exemplified, *Eſay* 59. 21. & *Acts* 2 39. «Therefore the children of the faithfull have a right to the ſeal, «to wit, baptiſme.

This refractory *Separatiſt* endeavours to wring this weapon out of our hands by a double anſwer.

ANSWER.

1 «Firſt, that by ſeed in thoſe promiſes is meant the poſterity «of the faithfull, not ſucklings or Infants.

2 «Secondly, that the promiſe ſpoken of in the *Acts* is not of «admiſſion into the Church, or remiſſion of ſinnes by baptiſme, «but of extraordinary gifts there mentioned, namely, the gift «of

«of healing, and of tongues, and revelations both by viſions «and dreams.

But they may take faſt hold of this weapon by this reply.

REPLY.

Firſt, that the word uſed in the *Acts*, τέκνα, ſignifieth off-ſpring or thoſe that are begotten of us, and is as appliable to children as to men in years.

Secondly, in the word, *ſeed*, uſed in *Geneſis* and *Eſay*, children are neceſſarily implyed: not only becauſe all the poſterity of the faithfull that live to riper years were children, but becauſe millions of them die in their infancy before they come to mans eſtate; and dare any exclude them all out of the covenant?

Thirdly, by ſeed in *Geneſis* it may be demonſtrated that Infants and ſucklings were neceſſarily underſtood as well as men in riper years; for Infants by Gods command received the ſeal of the covenant, to wit, circumciſion; and the children of the faithfull under the Goſpel are as capable of baptiſme, as the children of the *Jewes* were under the law of circumciſion: neither did Chriſt by his coming contract the bounds of the Church, but very much enlarged them.

Fourthly, though in the ſecond of the *Acts* there is mention made of the extraordinary gifts of the Spirit, *verſ.* 4. 17. yet the promiſe we inſiſt upon, *verſ.* 39. is not meant of thoſe extraordinary gifts; for, not all the ſeed of *Abraham*, much leſſe all that were called of the *Gentiles*, received thoſe extraordinary gifts, but very few in compariſon, and that in the plantation of the Goſpel, and for a few years or at moſt ages after; whereas the promiſe which the Prophet here ſpeaketh of was to be accompliſhed to all. *To you* (ſaith S. *Peter*) *is the promiſe made, and to your children, and to all that are afarre off, even as many as the Lord our God ſhall call*: but all that God called to the knowledge of the Goſpel could not ſpeak with ſtrange tongues, nor miraculouſly cure diſeaſes, neither had they the gift of propheſie; what then? Was the promiſe there ſpoken of made to the *Jews* and their children, and all the *Gentiles* whom God hath vouchſafed to call? namely, the promiſe of ſalvation, *verſ.* 21. *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved*? and *the gift of repentance, and* remiſſion of ſinnes by baptiſme mentioned,

tioned, *v.* 38. *Repent and be baptized every one of you in the name of the Lord Jeſus, for the remiſſion of ſins?*

Thirdly, whereas they who are well-affected to childrens baptiſme draw an evidence thereof even from the *cloud* mentioned, 1 *Cor.* 10. 2. after this manner.

"This truth anſwereth the type: but children were baptized "in the type when they were baptized in the *cloud* and in the "ſea, as *Iſrael* paſſed out of *Egypt* into the Wilderneſſe.

"*Ergo*, children ought now to be baptized in the truth.

This ſworn enemy of childrens chriſtendome goeth about to blot and deface this evidence by ſcribling upon it; "that the "baptizing in the ſea and the cloud the Apoſtle ſpeaketh of, "was an allegory and an alluſion, not any type or figure from "whence any ſubſtantiall argument might be drawn for chil-"drens baptiſme.

But if we ſcrape away his ſcribling, we read a clear evidence for the lawfulneſſe of childrens Baptiſme.

Reply.

For, firſt, it is confeſſed on all hands, and may be collected from the ſacred Story, that the *Iſraelites* took all their children with them out of *Egypt*, and that they together with their parents paſſed through the Red Sea, (which was an embleme of Chriſts bloud, in which the ſpirituall *Pharaoh* and all our ghoſtly enemies are deſtroyed) and that they were waſhed and ſprinkled as well as their parents with the water of the ſea, and that which dropt from the cloud: and S. *Paul* addeth, *v.* 6. that all thoſe things were types, ταῦτα τύποι ἡμῶν ἐγενήθησαν, and that as the Apoſtle ſaith, *They and we ate the ſame ſpirituall bread*, v. 4 *and drank of the ſame ſpirituall rock, and the rock was Chriſt*: ſo he might have ſaid, that they were all baptized in the water of the cloud, and in the ſea, and that water ſpiritually was Chriſts bloud; for ſo the ancient Fathers teach us to ſpeak. S. *Hilarie* in *Pſal.* 67. * *They were all under the cloud, and were drenched with Chriſt, the rock giving them water.* * And *Leo* likewiſe, the *Sacraments were altered according to the diverſity of the times, but the faith whereby we live in all ages was ever one.*

* And

* *Omnes ſub nube fuerunt & Chriſto; aquam petra præbente potati ſunt.*

* *Leo de nat. Dom. ſerm.* 3. *Myſteria pro temporum ratione variata ſunt, cum fides qua vivimus nulla fuerit ætate diverſa.*

*And S. *Auſtine* yet more fully, *theſe things were Sacraments in outward tokens divers, but in the things tokened all one with ours. And the Sacraments of the old law were promiſes of ſuch things as ſhould afterward be accompliſhed: our Sacraments of the new law are tokens that the ſame promiſes already are accompliſhed.*

* *Auguſt. in Ioh. tract. 26. Sacramenta illa fuerunt in ſignis diverſa, in reb. quæ ſignificabantur paria. Aug. con. Fauſt. lib. 19. cap. 14. Illa fuerunt promiſſiones rerum complendarum, hæc ſunt indicia completarum.*

Fourthly, among many other arguments brought for the juſtification of the practice of the Chriſtian Church in the baptizing of Infants, that paſſage of the Apoſtle, 1 *Cor.* 7. 14. is much inſiſted upon, (*For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by her husband; elſe were your children unclean, but now are they holy*) and that for very good reaſon. For the Apoſtles argument concludes that ſome holineſſe redounds to the children by the unbelieving wives cohabitation with her husband, being a believer; or of the unbelieving husband with a wife that is a Chriſtian. Now the queſtion is, whether inward *holineſſe* or outward, that which ſome call *federall holineſſe*: the Apoſtle cannot mean inward holineſſe; for the beliefe of the father or mother cannot infuſe or produce ſuch holineſſe in the infant: and if the Apoſtle ſpeaks of this outward or federall holineſſe, and his meaning is, that the unbelieving wife is ſo far ſanctified to her husband, as to bring forth a holy ſeed to him, that is, children belonging to the Common-wealth of *Iſrael*, and having a title to the covenant of grace; then undoubtedly the children of believers ought to receive the ſeal of that covenant, to wit, Baptiſme.

To avoid this inference, and defeat the whole argument, this *Anabaptiſt*, with his fellow *Barber*, coyneth a new holineſſe never heard of in Scripture, and withall corrupteth the Apoſtles text with this abſurd gloſſe.

ANSWER.

«Becauſe the unbelieving wife is ſanctified to her believing «husband, therefore her children are holy, that is, lawfully be- «gotten, not ſpurious, not baſtards.

REPLY.

A baſtard expoſition, repugnant both to the text and the ſcope of the Apoſtle, as I have declared before in part, *Article* 2. *Argument* 8. whereunto may be added theſe important conſiderations.

Firſt, holineſſe in Scripture, is no where taken for legitimation: they may be holy whoſe birth was yet not legitimate, and their birth legitimate who are far from holineſſe.

Baſtardy though it be a fruit of uncleanneſſe in the parents, and a blemiſh to their children in their reputation, yet it maketh not them unclean, nor federally unholy: that is, ſuch as belong not to the covenant of God: for *Pharez*, *Zarah*, *Jepthah*, and other baſe-born among the *Jewes* were circumciſed, and reckoned among the people of God.

Secondly, if the Apoſtle meant no more by holineſſe but legitimation, he had no way reſolved the *Corinthians* ſcruple, which was, whether according to the law of God, and the example of the *Iſraelites* in the days of *Ezra*, they were not to put away their unbelieving wives and children: the Apoſtle anſwereth no, becauſe their children begotten and born by them ſhould be no baſtards, as they expound the word holy. This anſwer could give them no ſatisfaction at all, for the children that were born or begotten by the *Iewes*, who had maried ſtrange wives in the days of *Ezra*, were not baſtards, being born in wedlock, yet they were commanded to put them away and their mothers.

Such mariages were then forbidden; yet were the mariages and not nullities.

Thirdly, that cannot be the meaning of the Apoſtle which implies untruth, for the Apoſtle wrote inſpired by the Spirit of truth; but it is not true, that all thoſe children are unclean, that is, as they interpret, baſtards, that come of unbelieving parents: for though either or both the perſons were infidels, yet if the children were begotten and born in lawfull wedlock, they were no baſtards; and no man doubteth but there may be lawfull wedlock between infidels. For mariage is *de jure naturæ*, and adultery among the heathen was a crime; but if the heathen mariages were no mariages, then there could be no adultery among them, for adultery is the defiling of the mariage-bed.

Laſtly, the main ſcope of the Apoſtle in this place was to perſwade the believers among the *Corinthians* to cohabit with their wives that were willing to live with them, though they were yet unbelievers: not only becauſe they might conceive good hope of their converſion by their loving and Chriſtian converſation with them, but becauſe thereby their children ſhould acquire

quire ſome *holineſſe*. But if the children of believing parents ſhould not be admitted to the cõmunion of Saints, & congregation of the faithfull by baptiſme, their children ſhould gaine nothing by their fathers and mothers faith, but rather loſe. For if they remained ſtill in their Judaiſme, not believing in Chriſt: yet their children were to receive the outward ſeal of the covenant, to wit, Circumciſion, whereby they were reckoned among Gods people, and had ſuch outward federall holineſſe as that Sacrament might give them. Sith therefore this gloſſe of the *Anabaptiſts* no way agreeth with the ſcope and intention of the Apoſtle, nor with the truth it ſelfe, it remaineth that we admit of that interpretation which the beſt of the ancient and later Expoſitors give of the text; to wit, (the unbelieving husband is ſo farre ſanctified by the faith of the wife, and the unbelieving wife by the faith of her husband) that their children thereby are entituled to the covenant of grace; and therefore the Miniſters of God have a good ground and warrant to adminiſter baptiſme unto them, which is the ſeal of their entrance into that covenant.

Artic. III.

Concerning ſet formes of Prayer.

Anabaptist.

NO ſet or ſtinted formes of Prayer ought to be uſed in publike or private; but all that pray ought to pray by the ſpirit in a conceived form, variable according to ſeverall occaſions.

The Refutation.

Though we condemne not all conceived, or *ex tempore* prayer, eſpecially in private, when we lay open our wants to our Father in ſecret, and rip up our conſciences before him: yet ſet or ſtinted forms of prayer in publike are not onely warrantable by Gods Word, and very profitable, but in ſome caſe neceſſary.

Argument I.

What God appointed in the Old Teſtament, as appertaining to his ſubſtantiall worſhip, it being no part of the abro-

gated rites of the ceremoniall law, may and ought to be obſerved by us under the Goſpel.

But ſet forms of bleſſing, thanksgiving, and prayer, were appointed by God in the Old Teſtament, and are no types and figures of Chriſt, nor parts of the ceremoniall law.

Ergo, they may and ought to be obſerved by us under the Goſpel.

Of the *major* or firſt propoſition there can be no doubt, for
| that cannot be evill whereof God is the authour; and though the rites and ceremonies are different, yet the ſubſtance of Gods worſhip is the ſame both under the Law and under the Goſpel. The aſſumption or *minor* propoſition is confirmed by the ex-
|| preſſe letters of theſe texts, *Numb.* 6. 23, 24, 25, 26. *Speak unto* Aaron *and his ſons, ſaying, on this wiſe ye ſhall bleſſe the children of Iſrael; ſaying unto them, The Lord bleſſe thee, and keep thee, the Lord make his face ſhine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.* And *Deut.* 26. 5. *And thou ſhalt ſpeak, and ſay before the Lord thy God, A Syrian ready to periſh was my father, and he went down into Ægypt, and ſojourned there with a few, and became there a Nation, great, mighty, and populous, &c.* And *Hoſea* 14. 2. *Take with you words, and turn to the Lord, and ſay unto him, Take away all iniquity, and receive us graciouſly, ſo will we render the calves of our lips.* And *Ioel* 2. 17. *Let the Prieſts, the Miniſters*
|| *of the Lord, weep between the porch and the Altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them, wherefore ſhould they ſay among the people, where is their God?*

ANABAPTISTS *Anſwer.*

The formes mentioned in holy Scripture were compoſed by thoſe that were Prophets, and immediately inſpired by the Holy Ghoſt,
| *ſuch are not the Compoſers of our Liturgies; and therefore the argument will not follow from the one to the other.*

REPLY.

Firſt, the queſtion is not now, whether we ought to uſe no
| form but ſuch as is immediately inſpired by the Holy Ghoſt, but whether ſet or ſtinted forms, either inſpired or not inſpired,
|| may or ought to be uſed in the Church: that they may, we prove

proue by Gods owne command, which muſt not be reſtrained to prayers immediately inſpired, and dictated by the Holy Ghoſt; for then none ſhould pray but Prophets: and by that reaſon, as none that are not immediately inſpired might uſe ſet formes of prayers, ſo neither conceived or *ex tempore* prayers.

Secondly, though none now pray by immediate inſpiration, yet we have now the *ſpirit of ſupplication*, and we pray by the aſſiſtance of the holy Spirit; and if our prayers in matter or forme are agreeable to Gods Word, they are acceptable unto him: and they cannot be unacceptable unto him *hoc nomine*, for that they are delivered in ſet forms, becauſe God himſelfe was the firſt authour of them, and hath left them in Scripture for our direction and imitation.

Thirdly, in our *Liturgies* a great part of the forms of prayer and thanksgiving, uſed by us, are forms compoſed by Prophets immediately inſpired by the Holy Ghoſt, namely, the *Lords Prayer*, the *Pſalmes* of *David*, the *Magnificat*, the *Benedictus*, *Nunc dimittis*; and the cloſe of all our prayers, *The grace of our Lord Ieſus Chriſt, &c.* Why then doe they not at the leaſt join with us in rehearſing theſe ſet forms? If theſe may be rehearſed without quenching or reſtraining the Spirit, why may not others alſo framed according to theſe patterns?

ARGUMENT II.

Whatſoever the Prophets and Saints of God practiſed in the ſubſtantiall worſhip of God under the law, may and ought to be a preſident for us.

But they uſed ſet or ſtinted forms of prayer and thankſgiving:

Ergo, their practice may and ought to be a preſident for us.

The *major* or firſt propoſition needs no proof, becauſe the ſubſtance of Gods worſhip is the ſame under the Law, and under the Goſpel, and what the Prophets and holy men of old did or ſpake, they did or ſpake as they were moved by the Holy Ghoſt, 2 *Pet.* 1. 21. The aſſumption or *minor* is abundantly proved by manifold allegations out of the Old Teſtament, as namely, *Numb.* 10. 35, 36. *And it came to paſſe when the Arke ſet forwards, that* Moſes *ſaid, Riſe up, Lord, and let thine enemies be*

ſcattered, and let them that hate thee flee before thee; and when it reſted, he ſaid, Return, O Lord, unto the many thouſands of Iſrael: and 1 *Chron.* 25. 6, 7. *All theſe were under the hands of their father for ſong in the houſe of the Lord, with Cymbals, Pſaltery, and Harps for the ſervice of the houſe of God, according to the Kings order to* Aſaph, Jeduthun, *and* Heman: *ſo the number of them with their brethren that were inſtructed in the ſongs of the Lord was* 288. And 2 *Chron.* 29. 30. *Moreover,* Hezekiah *the King and the Princes commanded the Levites to ſing praiſes to the the Lord with the words of* David *and of* Aſa *the* Seer, *and they ſung praiſes with gladneſſe.* The words of *David* are thoſe which are extant in the book of *Pſalmes* under the name of *David*; the words of *Aſa* are comprehended in thoſe *Pſalmes* which beare this title, *A Pſalme of Aſaph,* as namely, *Pſalme* 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. And *Ezra* 9. 5, 6. *I fell upon my knees, and ſpread out my hands unto the Lord my God, and ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee my God, for our iniquities are increaſed over our head, and our treſpaſſe is grown up into the heavens, &c. uſque ad finem capitis.* And *Pſal.* 92. the title is, *A Pſalme or ſong for the Sabbath day:* and *Pſal.* 102. the title is, *A prayer for the afflicted when he is overwhelmed and poureth out his complaint before the Lord.* From *Pſalme* 119. 10. 134. all the *Pſalmes* are intituled *Songs of degrees:* there are fifteen in number, anſwerable to the fifteen ſteps between the peoples Court and the Prieſts; and they were ſo called, as the *Iewiſh Rabbins* obſerve, becauſe theſe fifteen *Pſalmes* were ſung in order as the Prieſts went up thoſe fifteen ſteps. Hereunto we may adde a paſſage out of the *Samaritan* Chronicle; *Poſtea mortuus eſt* Adrianus, *cujus Deus non miſereatur, &c. The high Prieſt living in that time in the yeare of the world,* 4713. *by their account took away that moſt excellent book that was in their hands, even ſince the calme and peaceable times of the Iſraelites, which contained thoſe ſongs and prayers which were uſed with their ſacrifices, for before every of their ſeverall ſacrifices they had their ſeverall ſongs ſtill uſed in thoſe times of peace; all which accurately written were tranſmitted to the ſubſequent generations from the time of the Legat* Moſes *untill this day by the miniſtery of the high Prieſt.* Long after *Moſes,* in the days

From the 1 *Pſal.* to the 72. where we read, the prayers of *David* the ſon of *Ieſſe* are ended, *v.* 20.

See *Thorndike* of the ſervice of God in religious aſſemblies, *c.* 7. *p.* 226.

days of *Ezra*, ſet forms of prayer were preſcribed and uſed in the Synagogue of the *Iewes*, whereof *Maimonides* yeelds this reaſon: *Vt preces indiſertorum non minus perfectæ forent quam preces viri utcunque linguæ diſertæ. Vid.* Selden *Commeut. in Eutychium Patriarcham.*

ANABAPTISTS *Anſwer.*

It cannot be denied that in the time of the Old Teſtament ſet and ſtinted forms were uſed, but the caſe is different with us; for under the Goſpel we have more light of knowledge and many ſpeciall gifts of the Spirit which they had not: they were in their non-age, and as children uſed theſe forms like ſeſtra's *which they that can read perfectly caſt away; or as thoſe that learn to ſwim make uſe of bladders, which they put from under them after they can ſwim of themſelves ſecurely.*

REPLY.

Firſt, though it muſt be confeſſed on all hands that we have under the Goſpel more clear light of knowlede then the *Iewes* under the Law: for as S. *Ambroſe* ſaith excellently, *Vmbra in lege, imago in evangelio, veritas in cœlo:* and though we excell them in other gifts of the Spirit, yet they wanted not the *Spirit of ſupplication* mentioned *Zach.* 12. 10. *I will poure upon the houſe of* David *and the inhabitants of* Jeruſalem *the Spirit of grace and ſupplication:* it was not therefore for want of the Spirit that they uſed ſet forms.

Secondly, let it be noted, that *Moſes* and *David*, and other Prophets both preſcribed and uſed ſet forms, who no doubt could and did pray by the Spirit in a more excellent manner then any now adays can, yet they commended and uſed ſet forms.

Thirdly, if this had been an errour in the *Iewiſh Liturgy*, or publique Service, that they uſed ſtinted forms, undoubtedly Chriſt or his Apoſtles would have ſomewhere reproved this as they doe other errours that crept into the Church: but they are ſo farre from reproving this practice, that they rather confirm and eſtabliſh it, as you ſhall ſee in the next argument.

ARGUMENT III.

Whatſoever Chriſt commanded, and the Apoſtles practiſed, ought to be retained among Chriſtians.

But

But we have Christs command and the Apostles practice for set and stinted forms of prayer.

Ergo, they ought to be retained in the Christian Church.

Of the *major* or first proposition it is impiety to doubt; for there was a voice heard from heaven, saying, *hear him*: he cannot mislead us, for he is *the Way*; nor deceive us, for he is *the Truth*: & if *Pythagoras's* scholars bare a reverent respect to their master, that his αὐτὸς ἔφη, *ipse dixit*, sealed up their lips, and stopt their mouthes from contradicting what his bare word had ratified; how much more reverence owe we to the words of our Lord and Master, who hath not onely the *Words of eternall life*, but is himselfe the *word of God*, or rather *God the Word*? The assumption is proved out of *Matth.* 6. 9. *After this manner pray ye*, *Luke* 11. 2. *When ye pray, say*, &c. *Luke* 15. 18, 19. *I will rise and go to my Father, and say, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy Sonne*, *Matth.* 26. 39. *O my Father, if it be possible, let this cup passe from me*: & *vers.* 44. *And he left them and went away again, and prayed the third time saying the same words.* And *Ioh.* 17. 11, 21. *that they all may be one as thou Father art in me, and I in thee.* And *Rom.* 16. 24. 1 *Cor.* 16. 23. 2 *Cor.* 13. 14. *Gal.* 6. 18. *Ephes.* 6. 24. *Phil.* 4. 23. 1 *Thess.* 5. 28. 2 *Thess.* 3. 18. *Heb.* 13. 25. *Revel.* 22. 21. *The grace of our Lord Iesus Christ be with you all. Apoc.* 4. 11. *Thou art worthy, O Lord, to receive glory and honour*: & *c.* 5. 12. *worthy is the Lambe to receive power*, &c. *c.* 15. 3. *they sang the song of* Moses, *the servant of God*, viz. *the song set down*, *Exod.* 15. 1. In these passages of the New Testament we have set forms of prayer somewhere commanded, somewhere commended, somewhere used, somewhere reiterated, and all inspired by the Holy Ghost; and therefore certainly the use of them can be no quenching of the holy Spirit, whom we feel to inflame our hearts in the rehearsing these sacred forms.

Ioh. 6. 68.

ANABAPTISTS *Answer.*

The Lords prayer is propounded in Scripture, tanquam norma, non tanquam forma orationis; *as a pattern of all prayer, not as a prayer; it is Scripture, and therefore not to be used as a prayer: in prayer we are to expresse our wants in particular, and the graces which*

Which wee deſire in this Prayer are onely propounded in generall.

REPLY.

First, Chriſt delivered the *Lords prayer* at two ſeverall times, and upon ſpeciall occaſions; in the former he commands it as a pattern and rule of all prayer, ſaying, *pray after this manner*: but in the latter, he enjoineth it to be uſed as a prayer: in the former he ſaith, *pray thus*; in the latter, *pray this*, or, *when ye pray, ſay our Father*; and ſurely not onely all the ancient Fathers who have commented upon this prayer, as [a] *Tertullian*, [b] *Cyprian*, [c] *Cyrill* of *Jeruſalem*, [d] *Ambroſe*, [e] *Gregory Nyſſen*, [f] *Jerome*, [g] *Chryſoſtome*, [h] *Auguſtine*, [i] *Caſſian*, [k] *Petrus Chryſologus*, [l] *Bernard*, [m] *Innocentius*, [n] *Theophylact*, [o] *Euthymius*, [p] *Bede*, *&c.* but alſo all the reformed Churches who conclude their prayers before their Sermons or after with this prayer, conceive that it ought not onely to be ſet before us as a pattern when we pray, but alſo to be uſed as a prayer. Neither are the reaſons to the contrary of any weight: for though it be Scripture, that doth not conclude it to be no prayer. For the prayers of *Moſes*, *Hannah*, *Deborah*, *Solomon*, *David*, and *Paul*, are ſet down in holy Scriptures, and are part of the inſpired oracles of God, yet they ceaſe not to be prayers; and though in the Lords Prayer all the particular wants of Gods children are not expreſſed, [q] yet the maine wants and principall graces are expreſſed, to which the other may be with great facility added by our ſelves, and referred to the proper heads in the Lords Prayer.

[a] *L. de orat.* [b] *In ſerm. 6.* [c] *Catech. 5. Myſtagogica.* [d] *L. 5. de ſacram. c. 4.* [e] *In 5. orationibus de orat. Dom.* [f] *In comm. ad c. 6. Matth. Iohan.* [g] *In commen. ejuſdem capitis, & in homil. 1. l. de orat. Dom.* [h] *In epiſt. 121. ad Probum. c. 11. in Enchir. c. 151. l. 2. de ſerm. Dom.*

mont. cap. 8. [i] *Collat 9. cap. 18. & ſequentibus.* [k] *Serm. 67. & ſequent.* [l] *Serm. 6. de quadrageſ.* [m] *L. 5. de Myſt. miſſæ, cap. 17.* [n] *Com. in cap 6. Mat. & Lu. 11.* [o] *Idem.* [p] *Idem.*
[q] See *william Perk.* upon the Lords Prayer, *p.* 147.

Secondly, *hos ſuo jugulamus gladio*, we may give them a wound with their owne *dudgeon dagger*, for if they grant it to be the pattern of all Prayers, it followeth that it is the perfecteſt of all prayers; and certainly if we may uſe prayers of our own, which are more imperfect, much more may we uſe this which is a moſt abſolute and perfect one. If a Scrivener ſet a moſt perfect copy, and therein compriſe in certain ſentences, not onely all the letters of the Alphabet, but all the combinations and conjunctions of them, none doubteth but that the ſcholars may

both write other sentences according to that pattern, and in the first place write those very sentences in the copy, and endeavour to come as neare as they can to the Originall. Such is the Lords Prayer, a perfect copy to write by, comprising in it all things needfull for a Christian to pray for: first, therefore we are to write it, and then to write after it, and correct our writing by it; and though we speak with the tongues of men and Angels, yet certainly our prayers cannot be so acceptable to God as when we tender them unto him in his Sons own words. For this end, saith that blessed Martyr * S. *Cyprian*, Christ vouchsafed to leave us this incomparable forme of prayer, that whilst in prayer to the Father we read or say by heart what his Sonne taught us, we may the sooner and easier be heard.

* *De orat. Dom. qui fecit vivere, docuit & orare, ut, dum prece & oratione quam filius docuit apud patrem loquimur, facilius audiamur: agnoscit filii sui verba cum precem facimus.*

ARGUMENT IV.

What the Christian Church hath generally practised in all ages and places in the worship of God, ought not to be thought as erroneous or swerving from the rule of Gods Word.

But the Christian Church generally in all ages, and in all places hath made use of publike, set, and sanctified forms of prayer, as appeareth by the Liturgies yet extant, whereof some bear the names of the Apostles, as S. *Iames*, and S. *Peter*; some of the Greek fathers, as that of *Chrysostome*, and S. *Basil*; some of the Latine fathers, as *Ambrose*, *Gregory*, and *Isiodore*, &c.

Ergo, set forms of prayers are not erroneous, or swerving from the rule of Gods Word.

ANABAPTISTS *Answer.*

First, that this is no better then a Popish argument drawn from antiquity and universality.

Secondly, that these Liturgies are Apocryphall: and though in later times the use of Liturgies came in, yet the purer and more antient times used no such crutches *to support their lame devotion; for* Justine Martyr *in his second apology affirmeth, that the chiefe Minister sent up prayers to God,* ὅση δύναμις, *which is interpreted,*

according

according to his ability or gift of ex tempore *prayers*; *and* Tertullian *in his apology ſaith, that the Chriſtians needed no* Monitor *in their prayers (as it were) to chalk the way before them in a ſet forme, becauſe they prayed by heart.*

C. 30. *Sine monitore, quia de pectore oramus, pro imperatoribus.*

REPLY.

First, the *Papiſts* pretend to antiquity, and make their brags of univerſality; but in truth they have neither. An argument drawn from a ſhadow of truth vaniſheth like a ſhadow, but an argument drawn from a true body is ſubſtantiall.

As I have ſhewed elſewhere, *lib. cui titulus*, Romes Ruine.

Secondly, the ſtrength of the argument lyeth not in bare antiquity, and the univerſality of this practice, (for we know many errours are ancient, and ſome abuſes very ſpreading) but in the nature and condition of the Catholike Chriſtian Church, to whom Chriſt hath promiſed his *perpetuall preſence*, and the *guidance of his Spirit into all truth*; in which regard the Apoſtle ſtyleth it the *pillar and ground of truth*. For howſoever particular Churches may erre in faith and manners, and the repreſentative Catholike Church in the moſt generall Councels hath ſometimes groſſely miſtaken errour for truth, and idolatry for true religion; yet the univerſall Church, taken formally for the whole company of believers, hath ever been kept by vertue of Chriſts promiſe from falling into any dangerous errour, eſpecially for any long time.

Mat. 28. 10. Iohn 12. 16. 1 Tim. 3. 15.

Mat. 16. 18.

Thirdly, becauſe they except againſt the Liturgies found in the writings of the ancient Fathers; in which, though I grant there are ſome prints of novelty, yet there are footſteps alſo of true antiquity: I will wave them for the preſent, and by other good teſtimonies prove the conſtant and perpetuall uſe of Service, or Common-Prayer Books.

To begin with the firſt age, from the aſcenſion of our Lord to a hundred years, * *Victorius Sciaticus Maronita*, in his preface to thoſe three Liturgies he put forth, ſaith that the *Biſhops both of the Eaſtern and Weſtern Churches made ſome alteration upon good ground* in thoſe Liturgies *which they received from the Apoſtles*. If this mans credit cannot carry ſo great a cauſe; yet certainly *Hegeſippus* his teſtimony, a moſt ancient writer, bordering upon the Apoſtles time, ought not to be ſlighted, who writeth of S. *Iames*, choſen Biſhop of *Ieruſalem*, by the Apoſtles themſelves,

* *Præf. Liturg. Latini & Græci pontifices multa deinceps in ſuis liturgiis quas jam inde ab Apoſtolis acceperunt, pro renata vel immutarunt vel addiderunt.*

ſelves, that in regard of a form of Service, or Common-Prayer book made by him for the uſe of the Church of *Ieruſalem*, he was ſtyled *Iacobus Liturgus*.

In the ſecond age, *Iuſtine Martyr* in his ſecond apology, which he wrote to *Antoninus* the Emperour, acquainteth us with the practice of the Chriſtians in his time, which was to meet every Sunday, and in their Aſſemblies to read ſelect places of Scripture, hear Sermons, and ſing *Pſalmes*, and after the εως, Prieſt or chiefe Miniſter had made an end of his conceived prayer, to offer up, make, or ſay Common-Prayers unto God. It is true, as it is alledged, that he prayed by himſelfe ὅση δύναμις, with all his might, that is, in the beſt manner he could, or with all fervency of devotion, as the *Rabbins* ſay, that *he that pronounceth* Amen *with all his might openeth the gates of Eden*. This expreſſion in the Greek will not conclude that the chiefe Miniſter in thoſe dayes prayed *ex tempore*: for it may truly be ſaid of them, who in the Univerſity and at Court pen their prayers moſt accurately, that they pray ὅσῃ δύναμις, with all their ſtrength of wit, memory, and affection. Yet if it were granted, that the Preacher (in *Iuſtine Martyrs* time) might make a ſhort prayer before his Sermon *ex tempore*, yet certainly he read other ſet forms of Prayer, which are called κοιναὶ εὐχαὶ, *Common Prayers*, and diſtinguiſhed from that which he delivered alone by himſelfe by way of preface to his Sermon or Homily.

Iuſtin. Apol. 2. Κοιναῖς εὐχαῖς χρῶνται.

In the third age we meet with εὐχὰς προσταχθείσας, *preſcribed prayers*; and *Tertullian* in his Apologetick gives us the moulds or heads of the publike prayer then conſtantly uſed; ſaying, *our prayer for all our Emperours is, that God would vouchſafe to grant them a long life, a happy reigne, a ſafe Court, valiant armies, faithfull Counſellors, a good people, and a quiet World.* Yea but ſay the *Anabaptiſts*, they ſaid this prayer *de pectore, out of their breaſts*; and *ſine monitore, without any guide, or remembrancer, or prompter*, and therefore by an *ex tempore* faculty. This will not follow, they miſtake much the matter, for this monitor *Tertullian* ſpeaks of was a kind of *Nomenclator* who kept a catalogue of their numerous heathen deities to whom thoſe *Paynims* prayed upon ſpeciall occaſions, and directed them to whom and

Orig. l. 6. cont. Cel. Tert. Apol. c. 30. Precantes ſumus pro imperatoribus vitam prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum.

and for what to pray, lest they should commit any absurdity in their prayers, inpraying to *Ceres* for wine, and to *Bacchus* for corne. Such monitors or prompters the Christians needed not who prayed to one God onely, and not a prayer suggested by others, but premeditated by themselves, and first spoken in their heart before it was uttered by the mouth, according to that of the *Psalmist*, *My heart is enditing a good matter, my tongue is the pen of a ready writer.* To pray then *de pectore* in *Tertullians* sense is no more then ἀποστηθίζειν, to say *without book*, or *pray by heart*, or *from the heart*, whose seat is in the breast.

45.5.

S. *Cyprian* flourished in this age, about the year 250. in whose writings (which S. *Jerome* affirmeth to have been *sole clariora*, as *illustrious and well known in the Christian Church as the beams of the Sun*: or, as he speaketh hyperbolically, *brighter then the Sun*) we find some short forms of prayer at this day in use, both in the *Roman Missall*, and our book of *Common-Prayer*; as namely, *sursum corda, & habemus ad Dominum, lift up your hearts*, and *we will lift them up unto the Lord, &c.* Upon which passages and the like, the *Century* writers, who have gathered all the *harvest* of Antiquity, and have scarce left *gleanings* for any other, truly inferre, that in this blessed Martyrs days out of all peradventure *they had certain set formes of short prayers and responds.*

Hieron. cat. viror. illust.

Magdeburg. Cent. 3. Formulas quasdam precationum sine dubio habuerunt.

In the fourth age *Eusebius* writeth, that the most religious Emperour, *Constantine* the great, commanded all his subjects to keep holy the Lords day, and on it to send up to God with heartie and unanimous devotion an *elaborate or studied forme of prayer*, penned, as it seemeth, for the purpose, as, to give God thanks for the great and miraculous victories he gave him over all the tyrants that persecuted the Church, so, to pray to God to perfect the great work he had begun by him, to propagate the Gospell through the whole world, and reduce all that were subject to the *Roman* state to the obedience of faith. Besides this prayer penned by some Bishop, the same Historian writeth, *that the Emperour himselfe made a speciall prayer, which he commanded the Souldiers to say every day in the Roman tongue.*

Hist. Eccl. l. 4. c. 19. μεμελετημένην εὐχήν.

Euseb. ib. Formulam precandi ipse omnibus militibus præscripsit.

Concil. Laod. 1 Can. 18. τὴν αὐτὴν λειτουργίαν εὐχῶν *& can. 59. 8.* οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν ἐκκλησίαις.

In this age also the famous Councell at *Laodicea* was held, which hath left us divers Canons like so many golden rules both

to regulate our devotion, and rectifie our lives; and among these for one, *that every morning and evening the same service or forme of prayer should be used*: and because some even in this very age adventured to make use of their *ex tempore* gift of prayer, at least read or said some private prayer conceived by themselves in stead of the publike forme, * the *Milevitan* Councell provideth against this abuse by a special Canon, which carrieth this tenor: It *seemed good to the reverend Fathers met in this Synod, to appoint, that those prayers or orizons which were devised, or at least allowed by that Councell should be used by all men, and no other, lest peradventure something through ignorance or want of care might be uttered in the Church, that might not well agree with the Catholike faith.* The occasion of this Canon was the over-weening conceit that some Bishops had of some prayers devised by themselves, which they obtruded to the Church insteed of the publike prescript forme; whereby it appeares, that in those days that liberty was not permitted to any reverend or ancient Bishop which now every puny Minister taketh to himselfe, to adde, or leave out, or change what he thinketh good in the Booke of Common-Prayer established by the Church and ratified by Act of Parliament.

Con. Mil. 2. 12. Placuit ut preces vel orationes quæ probatæ fuerint in conciliis ab omnibus celebrentur, nec aliæ omnino dicantur in ecclesia, nisi quæ à prudentioribus tractatæ, & compositæ in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiã, vel per minus studium sit compositum. Balsamon Annot. in Com. ὡς ἐοικέ νες ὀπίσκοποι ἐπέχειρον λέγειν οὐχὰς ἀσυνήθεις.

About the end of this age, or the beginning of the next, *Basil, Ambrose*, and *Chrysostome* framed Liturgies to be used in their Diocesses, yet extant in their works, and *bibliotheca patrum*, though with some interpolation. And Saint *Augustine* in his seventh *Tome* consisting of many excellent treatises against the *Pelagians*, produceth divers passages out of the Common-Prayers then used by the Church, to convince those hereticks of the novelty, as well as falshood of their tenets. For notwithstanding that the *Pelagians* were furnished with many testimonies of the ancient Doctors, especially of the Greek Church, *qui ante exortum Pelagium securius locuti sunt*, who, *before that heresie sprung up, spake more freely of the freedome of mans free will by nature* (in opposition to the *Manichees*, who taught a fatall necessity of sinning) then could well stand with the free grace of Christ accurately defended by Saint *Austine* and his scholars; yet this learned and zealous Father, being most expert in the prayers appointed to be read in the ancien-

test

teſt Chriſtian Churches, out of them exceedingly confounded theſe upſtart hereticks, and proved a full concent of antiquity for thoſe Orthodox tenets he propugned againſt all the enemies of Chriſts free and ſaving grace: and truely at this day a man may more certainly gather out of the Book of Common-Prayer, and eſpecially the Collects uſed in our Liturgy, what is the judgement of the Church of *England* in thoſe points anciently queſtioned by the *Pelagians*, and now by the *Arminians*; then out of the Booke of *Articles* or *Homilies*.

In the ſixth age *Gregorie* the great and S. *Iſidore* ſet forth offices or formes of Church-ſervice; and partly out of them, partly out of the Liturgies above mentioned, of S. *Baſil*, *Ambroſe*, and *Chryſoſtome*, partly ſome more ancient attributed to the Apoſtles, and Evangeliſts themſelves, all the famous and known Churches of the Chriſtian world have their εὐχολόγια, λειτουργίας, & λειτουργίας, *miſſas* & *officia*, ſervices or books of Common-prayer compiled, which they uſe at this day; and as moſt of the Reformed Churches have, ſo the moſt learned and judicious *Calvin* wiſheth all might have; *Concerning a forme of prayer and Eccleſiaſticall rites, I very well like that it be a certaine and conſtant one from which the Paſtors of the Church may in no wiſe depart or vary.* *Calv. Ep. 87. ad Prot. Ang. Quod ad formam precum & rituum Eccleſiæ, valde probo, ut certa illa extet à qua paſtoribus in functione ſua diſcedere non liceat, tam ut conſulatur quorundam ſimplicitati & imperitiæ, quam ut certius ita conſtet omnium inter ſe Eccleſiarum conſenſus: poſtremo, ut obviam eatur deſultoriæ quorundam levitati qui novationes quaſdam affectant.* Concerning a form of prayer and Eccleſiaſticall rites, I very well like that it be a certaine and conſtant one, from which the Paſtors of the Church may in no wiſe depart or vary, as well to provide for the ſimplicity and unskilfulneſſe of ſome: as alſo that the conſent of all Churches may more certainly be known; and laſtly, to meet with the unconſtant levity of ſome men, who affect Innovations. *Ibid. adde teſt. Guliel. Apollonii, qui ſcribit ex mandato & juſſu Claſſis Wallachrinæ ad Syn. Lond. de formulis agendarum, c. 7. p. 178. Vetus Eccleſia Judaica præſcriptam formam habuit in uſu precum, benedictionum, & gratiarum actionum in paſchatis celebratione; quam & Chriſtus praxi ſua probavit retinendam, vid. Cl. Bez. in Mat. 26. 20. Paulum Burgenſ. in Pſal. 112. & Scalig. de emendat. temp. l. 6.* The ancient Church of the *Jewes* had in like a preſcribed forme of Prayers, Bleſſings and Thankſgivings in the celebration of the feaſt of the Paſſeover, which Chriſt himſelfe by his owne practice approved of, as fit to be retained. See *Beza*, *Burgenſis*, and *Scaliger* in the places above quoted. *Et poſt, p. 180. Durum putamus omnes illas pias Eccleſias condemnare, ut ſuperſtitionis cultuſque voluntarii reas, quæ ab Apoſtolicis & Primitivæ Eccleſiæ temporibus uſque ad hodiernum diem cultum Dei publicum ex præſcriptis certiſque formulis celebrarunt.* We think it hard to condemne all thoſe godly Churches, as guilty of ſuperſtition and will-worſhip, which from the times of the Apoſtles, and the Primitive Church, even unto this day, have celebrated the publick worſhip of God, out of, or according to certain ſet, and ſtinted, and preſcribed forms of prayer.

ARGUMENT. V.

Thoſe prayers which all in the Kingdome are perpetually bound
// to uſe ought to be approved by the whole Church or kingdome: for ſuch prayers eſpecially ought to be made in faith, and care taken that nothing be in them repugnant to ſound doctrine.

But ſuch prayers cannot be *ex tempore* ejaculations, or ſudden
// conceptions of every private Paſtors brain, opinion, or fancy.

Ergo, they muſt be penned formes examined by Gods word, and publickly printed, that all may know what they are, and
) may confidently goe along with the Miniſter, and without any ſcruple of conſcience ſay *Amen* to the prayers; which they cannot doe to ſuch unwarranted, immethodicall, inconſequent, nay, hereticall, ſchiſmaticall, and ſeditious prayers, as many of our *ex tempore Enthuſiaſts* deliver, eſpecially
(on Faſt-dayes, with infinite of tautologies and vaine repetitions, to the great ſcorne and ſcandall of our religion.

ARGUMENT VI.

Mat. 20.31. There ought to be publick prayers not onely on the Lords day, but one the week dayes alſo, upon ſpeciall occaſions in every Church or Congregation of the Saints: for prayer is the
// Chriſtians daily ſacrifice, from which thoſe houſes of God ought to take their denomination: *Domus mea domus orationis vocabitur*, my houſe ſhall be called the houſe of prayer;
Mat. 13.21. ✗ *domus orationis, non orationum*; not a houſe of Sermons, though ſuch there to be made; nor a houſe of Sacraments, though there to be adminiſtred; nor a houſe of *Pſalms*, though there to be ſung; but a *houſe of prayer*, as the principal and
/ chiefe and moſt neceſſary duty there to be performed: prayer may be without the other, the other cannot be without it.

But ſuch prayers can be no other in moſt Churches then ſet formes deviſed by the learned of the Clergy, and approved by the State: for there is not one Miniſter or Curate of a hundred, eſpecially in Country Villages, or parochiall Churches, who have any tolerable gift of conceived, as they term
(them, or *ex tempore* prayers.

Ergo,

Ergo, there ought to be ſet forms of prayer uſed in a publick Congregation.

ARGUMENT VII.

No man prayeth as he ought, who poureth not out his whole ſoul before God, praying as well with an entire intention as affection.

But this a man cannot do who maketh a prolix *ex tempore* prayer in a publick congregation, by reaſon that he muſt at the ſame time both think upon what he ſpeaketh, and invent alſo what he is to ſpeak, in order and with good coherence, unleſſe he will pray abſurdly and conſequently.

Ergo, no man prayeth as he ought, who comes not with a ſet or premeditated form of prayer into a publick congregation.

ARGUMENT VIII.

Not to ſpeak of ſudden ejaculations, which neceſſity forceth or excuſeth; nor of prayers in extaſies and raptures, in which an elevated ſoul is rather paſſive then active; in all ordinary prayers which we are to offer to God in the uſuall and conſtant courſe of our Miniſtery, we muſt be carefull to ſhun all temerity and * raſhneſſe, *and watch in prayer with all diligence.* The pure oile Olive of the Sanctuary was to be beaten by Gods appointment, *Exod.* 27. 20. and the Virgins were to trim their lights, *Matth.* 25. 7. before they went out to meet the Bridegroome, and God himſelf rejected the blinde and the lame for ſacrifices. None preſumeth to put up a petition to the King, which is not carefully peruſed before; and ſhall we leſſe reverence the King of Heaven then an earthly Prince?

* Eccleſ. 5. 1. Be not raſh with thy mouth, nor let thy heart be haſtie to utter a thing before God. Mal. 1. 8.

But temerity and raſhneſſe cannot be avoided by ſuch who ſpeak to God *quicquid in buccam venerit*, and preſume to deliver that in a publick aſſembly which they never thought on before.

Ergo, all ſuch *ex tempore* prayers ought to be forborn in publick, and the ſet forms of the Church retained; or ſome in ſtead of them compoſed with publick approbation.

Anabaptiſts Objections.

In excepting againſt all ſet or ſtinted forms of prayer *aſpis à vipera ſumit venenum*, according to the Latine Proverbe, *the Aſpe borroweth*

5 *Vipera ſic dicta à vi pariendo.*

borroweth poyſon from the Viper, that is, the *Anabaptiſts* from the *Browniſts*, who may rightly be tearmed a generation of *Vipers*, becauſe they after the manner of Vipers make way to their ſeparation, or going out from the body of their Mother the Church of *England*, by eating and tearing her bowels. Out of their own ſtore the *Anabaptiſts* furniſh themſelves with Arguments againſt all ſet forms of prayers in generall: but they are beholding to the *Browniſts* for all ſuch objections as they make againſt the publick forms of prayer uſed in the Church of *England* in particular.

For the more diſtinct handling of the objections, being ſomewhat of a different nature, and for the eaſe of the Reader, that he may more eaſily finde a particular and punctuall ſolution to any ſuch ſpeciall objections as moſt ſtick with him, I will firſt propound their main Arguments againſt ſet forms in generall, and both anſwer them and retort them, and then particularly ſcan what they ſeem materially to object againſt the Service-book eſtabliſhed by Law in the Church of *England*.

Objections againſt ſet forms of prayer in generall.

OBJECT. I.

No worſhip deviſed by man is acceptable to God:
Set formes of prayer are a worſhip deviſed by man;
Ergo, *ſet forms of prayer are not acceptable to God.*

ANSWER.

Firſt, a worſhip of God deviſed by man may be taken in a double ſenſe, either for a worſhip wholly deviſed by man, without any precept or preſident in Scripture; and ſuch a worſhip is not agreeable unto God, but condemned in his Word, under the name of *will-worſhip*: or for a worſhip in ſubſtance preſcribed by God, but in ſome circumſtance, manner, or help thereunto deviſed or compoſed by man; and ſuch may be and is acceptable unto God: as for example, reading Scripture is a religious act preſcribed by God, yet the tranſlation of the Originall into the Mother-tongue, diviſions of the text into Chapters and Verſes, diverſe readings, interlineary gloſſes, together with the Contents, and fitting them to the times and ſeaſons, are from man. Preaching is a worſhip of God, yet the choice of ſuch

ſuch a text, dividing it into parts, and handling the parts in ſuch a method, raiſing doctrines and applying Uſes from them, are from man, or acts wherein the Preacher maketh uſe of his invention, art and judgement. Catechizing is a duty enjoyned by God: yet to uſe ſuch a form of words or method in catechizing by queſtions and anſwers, as alſo the dividing the Catechiſme into 52 Sections anſwerable to the Sundays in the year, as we ſee in *Calvins* and other Catechiſmes, is a device and invention of man. In like manner, prayer is a duty enjoyned by God, and a part of his ſubſtantiall worſhip, but the ſet forms are deviſed by man, yet according to generall rules preſcribed in Scripture.

Secondly, not only prayer it ſelfe, but even ſet forms of prayer have both precept and example in Gods word, as I proved heretofore; and therefore are not to be accounted a meer humane invention, although therein mans wit and invention be made uſe of.

Thirdly, this Argument may be retorted upon the *Anabaptiſts*. Forms of prayers upon premeditation, which Preachers uſe before their Sermons, are as well a worſhip of mans deviſing, as the ſet forms deviſed and framed by the governours of the Church. But premeditated or ſtudied prayers made by way of Preface before Sermons, are acceptable to God, and allowed by the *Anabaptiſts* themſelves; *Ergo*, ſet forms of prayers cannot be diſallowed.

OBJECT. II.

None who uſeth a ſet form of prayer prayeth by the Spirit.
Every good Chriſtian ought to pray by the Spirit, 1 Cor. 14. 15.
Ergo, *No good Chriſtian may uſe ſet forms of prayer.*

ANSWER.

Firſt, the Apoſtle in the place alleaged ſpeaketh of an extraordinary gift of the Spirit, as appeareth by the verſe immediately going before: *If I pray in a ſtrange tongue, my ſpirit prayeth, but my underſtanding is without fruit.* Now, ſith thoſe extraordinary gifts of the Spirit are ceaſed, Chriſtians are now bound to propheſie, or *pray by the Spirit*, in the Apoſtles ſenſe. This Text therefore is impertinently alleaged, and maketh nothing againſt ſet forms of prayers now in uſe in the Church.

Secondly, the phraſe to pray by *the Spirit*, as it is uſed by Divines, may admit of a double meaning; either to pray by the immediate inſpiration of the Spirit, as the Prophets and Apoſtles, and all the Pen-men of the Holy Ghoſt ſpake and wrote; and in this ſenſe, they who uſe ſet forms of prayer deviſed by men, pray not by the Spirit, as neither doe they who pray *ex tempore*; for then they could not be out, which they are often, nor commit any errour in their prayers, which they doe very many; nay, then their prayers ſhould be of equall authority with the *Pſalmes*, and other prayers ſet down in Scripture given by divine inſpiration: or by this phraſe they mean to pray by the aſſiſtance of the Spirit; and in this ſenſe, they who uſe premeditated and penned prayers, more pray by the Spirit then they who uſe *ex tempore* prayers, conceived and brought forth at the ſame inſtant; for the Spirit aſſiſteth the former both in their premeditation and their preſent delivery, but the latter only in their ſudden expreſſions: and I would fain know of them, why they who preach ſtudied and penned Sermons preach by the Spirit, and that far more accurately, learnedly, judiciouſly, and powerfully then others; and yet, in their judgements, they who utter ſtudied, and penned prayers, pray not by the Spirit.

Thirdly, this objection may alſo be retorted by the Apoſtles example; we are as well to ſing by the Spirit as to pray by the Spirit, for ſo are his expreſſe words; *I will pray with the Spirit, I will pray with underſtanding alſo; I will ſing with the Spirit, I will ſing with underſtanding alſo.* But a man may ſing by the Spirit, and yet ſing *prick-ſong*, and a written or printed Ditty in meeter; for ſuch are the *Pſalmes* of *David*, which they themſelves ſing: therefore *a man may pray by the Spirit*, and yet uſe a ſet form, and rehearſe a penned or printed prayer.

OBJECT. III.

It is not lawfull to confine the Spirit, for that is a kinde of quenching it, forbidden by the Apoſtle, 1 Theſſ. 5. 19.

But the preſcribing and uſing ſet forms of prayers is a confining or ſtinting the Spirit.

Ergo, *the preſcribing or uſing ſet forms of prayer is unlawfull.*

ANSWER.

Firſt, if the governours of the Church ſhould ſimply and abſolutely

lutely forbid all ſuddenly conceived, or *ex tempore* prayers in publick or private, they ſhould offend in ſome degree, and be guilty of the breach of that precept of the Apoſtle. For to ſtifle all ſudden motions of the Spirit, & prohibit all pious ejaculations, is in ſome ſenſe *to quench the Spirit*. But albeit they cõmand a ſet form of Liturgy to be read in the Church, yet they condemne not the uſe of conceived or premeditated prayers by preachers in their Sermons, nor by private Chriſtians in their cloſets, but leave them to their Chriſtian liberty.

Secondly, I demand of them, when they object againſt the uſe of ſet forms of prayer, that they confine the Spirit, what ſpirit they mean? the Spirit of God or their own ſpirit, the ſpirit of man? If the Spirit of God, their objection contains in it blaſphemy; for the Spirit of God cannot be confined by us, whether we pray with premed tation or without, uſe a ſet form or not: the Spirit of God worketh in both as he pleaſeth, both by enlightning and warming our affections, and powerfully aſſiſting both in the conceiving and delivery of prayer. If they mean their own ſpirit, or the ſpirit of him that prayeth in the congregation, namely, the Miniſter or Preacher; I anſwer, this is moſt neceſſary that his ſpirit for the time be confined, and his intention tied to that prayer he readeth or ſaith by heart, neither is this forbidden by the Apoſtle, nor is it any quenching of the Spirit, but rather a kindling it. For in uttering zealous prayers with a fixt intention and devout affection we feel our *hearts burn within us*.

Thirdly, this objection may alſo be retorted; If a Preacher may not uſe a ſet form of prayer, becauſe the ſpirit in him is thereby confined; neither may he deliver a conceived or *ex tempore* prayer in the audience of the people, becauſe by it the ſpirit in them is confined; though the prayer of the Preacher be no ſet form to him, but meer voluntary and extemporary; yet is it a ſet form to the hearers: and their ſpirit, if they will not ſuffer their minde to wander, is tied and confined to it ſo long as it laſteth, being an houre or two according to the length of our late Faſt-prayers; in which regard none more confine the ſpirit in men then theſe our upſtart *Enthuſiaſts*.

OBJECT. IV.

Prayers of the Paſtor or Miniſter ought to be fitted to the ſeverall occaſions of the faithfull.
Set forms of prayer cannot be ſo fitted.
Ergo, *they ought not to be uſed in Churches.*

ANSWER.

Firſt, this is ignorantly objected by ſuch who never read either our books of Common-prayers or other helps to private devotion; for in them there are not only generall prayers, fit for all men to uſe at all times, but alſo ſpeciall, applied to ſeverall eſtates and conditions of men, for men in ſickneſſe and in health, in time of war or in peace, and the like.

Secondly, theſe ſeverall occaſions they ſpeak of are either ſuch as concern more, in the congregation, or ſome one onely in particular; if they concern more, and the Preacher be acquainted therewith, he may either chuſe a penned prayer fitting for them, or himſelf upon premeditation make one; if they concern one only, ſuch are not fit to be mentioned in publick prayers, but the Paſtor is to repair to them, and apply a ſalve in private to their peculiar ſore.

Thirdly, this objection may alſo be retorted: If all things which we need to pray for upon any occaſion whatſoever be contained in one ſhort ſet form of prayer, much more may they be in many of greater length. But all things we need to pray for are compriſed in a ſhort ſet form of prayer, to wit, our Lords Prayer, (as S. *Auſtine* ſaith in expreſſe words) *although* (ſaith he) *we vary never ſo much in our prayers, and ſay other words then thoſe which Chriſt hath ſanctified in his holy form of prayer*: yet *if we pray as we ought, we ſay no other thing then that which is ſet down in the Lords prayer.*

Aug. ep. 121. c. 12. Quamlibet alia verba dicimus, nihil aliud dicimus quam quod in iſta Dominica oratione poſitum eſt, ſi recte & congruenter oramus.

Ergo, all things we need to pray for may be compriſed in ſet forms, which may be thus eaſily demonſtrated; there is no *ex tempore* prayer which may not be taken by characters, and then either read, or ſaid by heart, and ſo made a ſet form of prayer for all men in the like caſe.

OBJECT. V.

Reading a prayer is no more praying, then reading a propheſie is propheſying, or reading a Sermon is preaching.

But

But where a ſet form of Liturgy is uſed, the Miniſter only readeth certaine prayers and collects.
Ergo, *he prayeth not, nor is his miniſtery therein Divine Service.*

ANSWER.

Firſt, bare reading a prayer ſimply, without any more then lip-labour, is not praying; but reading a religious prayer with understanding, intention, and affection, is praying and godly devotion. For what is prayer but a lifting up of the heart to God, with a lively faith and fervent affection, out of a quick ſenſe of our wants, and calling upon him for ſuch things as are agreeable to his will? This, whether it be done within book or without book, with our own words, or borrowed from another, it matters not at all. The definition of prayer.

Secondly, the reaſon holdeth not from praying to propheſying and preaching; for propheſie is an extraordinary gift of the Holy Ghoſt, and preaching a ſpeciall facnlty acquired by many years ſtudy, now eſpecially ſince the extraordinary gifts of the Spirit are ceaſed; but prayer is a common duty of all Chriſtians: and therefore though it will not follow; ſuch a man readeth a propheſie, *Ergo*, he is a Prophet; yet we may rightly conclude, ſuch an one readeth godly prayers conſtantly, after a religious manner, therefore he is an humble Orator, and petitioner to his heavenly Majeſty; for *Chriſt ſaid to his Apoſtles, when you pray, ſay, Our Father, &c.* Saying therefore, or rehearſing a ſet form is praying.

Thirdly, this objection may be thus retorted; if reading the law in the ſynagogue be preaching it in the language of the Holy Ghoſt, then reading holy and heavenly prayers of the Church is praying: but the text ſaith expreſly, that reading the law is preaching, *Acts* 15. 21. Moſes *of old hath in every City them that preach him, ſeeing he is read in the Synagogue every Sabbath day.* *Ergo*, reading prayers is praying.

The *Anabaptiſts* having thus diſgorged their poyſon againſt ſet forms of prayer in generall; the *Browniſts who ingender with them*, thus ſpit their venome againſt the *Liturgie* of the Church of *England* in particular.

EXCEPT.

EXCEPT. I.

First, they except against it, that it is a meer humane invention, and hath no warrant from Gods Word.

ANSWER.

But this exception is weak and false: First weak, for if all things in the service of God, wherein mans invention, skill and art is exercised, are to be rejected and abandoned, what will become of the partition of the *Bible* into Chapters and Verses, the translating it into the mother tongue, putting *Psalmes* into meeter, and setting tunes to them, *Catechismes*, confessions of faith, forms of administring Sacraments, nay, conceived as well as read prayers, and all Commentaries, Homilies, and Sermons; for all these have something of Art, and are the issue of our meditation, invention, and contemplation? we must therefore of necessity distinguish between the doctrine and the method of a Sermon, the matter and the form of a prayer, the substance and circumstance of Gods worship: In the former there is no place for mans art, wit, or invention; in the latter there hath been always and must be. Secondly, it is false; for the Book of Common-Prayer consisteth of, first, confession of sins, and of faith; secondly, Lessons out of the Old and New Testament; thirdly, thanksgivings or blessings generall and speciall; fourthly, *Psalms* read and sung; fifthly, prayers for our selves and for others: but for all these we have precept and president in Scripture, namely, for confession of sins, *Psal.* 32. 5. *I said, I will confesse my transgressions to the Lord. Prov.* 28. 13. *He that covereth his sins shall not prosper, but whoso confesseth them and forsaketh them, shall have mercy. Dan.* 9. 20. *While I was praying and confessing my sin and the sins of my people. Ezra* 10. 1. 11. *Now* when Ezra *had prayed and confessed, weeping and casting himselfe downe before God.* 11. *Now therefore make confession unto the Lord God of your fathers. Matth.* 3. 6. *And were baptized of him in* Jordan, *confessing their sins.* For confession of faith, *Mat.* 10. 32. *Whosoever shall confesse me before men, him will I confesse before my Father which is in Heaven. Rom.* 10. 10. *With the heart man believeth unto righteousnesse, and with the mouth confession is made to salvation,* 1 *Pet.* 3. 15. *Be ready always to give an answer to him that asketh you a reason of the hope that is in you.* For Lessons to be read

read out of the Old and New Teſtament. *Deut.* 13. 11. *Thou ſhalt read this Law before all Iſrael in their hearing. Eſay* 34. 16. *Seek ye out of the book of the Lord, and read. Luke* 4. 16. *He went into the Synagogue on the Sabbath day, and ſtood up for to read. Acts* 13. 15. *After the reading of the Law and the Prophets. Acts* 15. 21. Moſes *being read in the Synagogue every Sabbath day.* 1 *Tim.* 4. 13. *Give attendance to reading, to exhortation, to doctrine.* For thanksgivings, *Neh.* 11. 17. *And* Mattaniah *the ſonne of* Aſaph *was the principall to begin the Thanksgiving in prayer. Pſal.* 26. 7. *That I may publiſh with the voice of thanksgiving, and tell of all thy wondrous works. Pſal.* 50. 14. *Offer unto God thanksgiving. Phil.* 4. 6. *In every thing by prayer and ſupplication, with thanksgiving, let your requeſt be made knowne unto God. Epheſ.* 5. 20. *Give thanks always.* 1 *Theſſ.* 5. 18. *In every thing give thanks.* For *Pſalmes* read and ſung, *Pſal.* 95. 1. *O come, let us ſing unto the Lord.* 1 *Chron.* 16. 9. *Sing Pſalms unto him. Epheſ.* 5. 19. *Speaking to your ſelves in Pſalmes and Hymnes and ſpirituall ſongs. Iames* 5. 13. *Is any merry? let him ſing Pſalmes. Revel.* 15. 3. *And they ſung the ſong of* Moſes, *the ſervant of the Lord.* For prayer for our ſelves and others, 1 *King.* 8. 28, 29, 30, 38. *Have reſpect unto the prayer of thy ſervant. Mat.* 21. 13. *My houſe ſhall be called the houſe of prayer. Luke* 18. 10. *Two men went up into the Temple to pray. Acts* 3. 1. Peter *and* John *went up together into the Temple at the hour of prayer.* 1 *Theſſ.* 5. 17. *Pray without ceaſing.* 1 *Tim.* 2. 1. *Let prayers, interceſſions, and ſupplications be made for all men.* 1 *Theſſ.* 1. 2. *making mention of you in our prayers.* 2 *Tim.* 1. 3. *remembrance of thee in my prayers.*

EXCEPT. II.

Secondly, they except againſt the Service-book: that either all of it, or the greater part, is taken out of the *Roman Miſſall*: and therefore is to be kickt out of the Church with that ſuperſtitious piece of *Romiſh* devotion.

ANSWER.

But this exception is, firſt, inſufficient; ſecondly, ignorant. For if the prayers in our Service-book are holy and pithy, if agreeable to the pattern of all prayer, and ſavour of true piety and devotion, (which they cannot deny they doe) what skils it

out of what book they were culled: The *Jewes* borrowed jewels of the *Ægyptians* to adorne the Sanctuary, *Solomon* ſent for timber and other materials for the Temple to *Hiram* King of *Tyre*. Saint *Paul* tranſcribed Verſes out of Heathen Poets, *Virgil* raked *gold out of Ennius his muck*, Chriſtian Apothecaries gather ſimples to make ſoveraign electuaries out of the gardens of *Jewes* and *Mahumetans*, the Lapidaries take out a precious ſtone called *Buſonites* out of the head of a Toad: Chriſt indeed forbids us *to caſt pearle before ſwine*, but no where to take a pearle out of a ring in a ſwines ſnowt, if there be found any there.

2 Pet. 1. 9. Secondly, this exception is guilty of as much ignorance as weakneſſe; they who make it are μυωπάζοντες, *ſuch as cannot ſee afarre off*: for if they could, they might have diſcerned the prayers in our Church-book to be farre more ancient then the *Roman Miſſall*. The Biſhops and learned Doctors, who in the days of *Edward* the ſixt compiled the Service-book at *Windſor*, had farre more ancient *Liturgies* in their eye then the *Roman Miſſall* or *Breviary*; they drew not water out of that impure channell, but out of a clearer fountain. There are the ſame *Epiſtles* and *Goſpels* in our book and theirs, but they were not taken out of theirs, but out of the Canonicall books of the Old and New Teſtament: there are the ſame *Pſalmes* and *Hymns*, but they were not taken out of their *Pſalter*, but out of *Davids* and Saint *Luke*: there are many of the ſame Collects and Oriſons, but they are not taken out of their *Breviary*, but out of the *Liturgies* of S. *Baſil*, S. *Ambroſe*, S. *Chryſoſtome*, and other more ancient, attributed to the Apoſtles themſelves.

Laſtly, if in regard of that little which may ſeem to be tranſlated out of the *Miſſall* into our Engliſh Service-book, it might be tearmed (as *Spalatenſis* when he was preſent at the Service in *Canterbury* Church, called it) *Breviarium optime reformatum*, a reformed *Breviary*; I cannot apprehend, how that ſhould be any derogation to it; for what ſaith *Solomon*? *Take away the droſſe from the ſilver, and there ſhall come forth a veſſell for the refiner.*

Prov. 25. 4.

This was the noble work of the learned Doctors and Martyrs who reformed Religion in *England*: they took away the droſſe, not

not onely from the *Miſſalls*, but from all other Offices and Service-books then extant; all ſuperſtitious Rites either heatheniſh or *Jewiſh*, all Legendary fables, all invocation of Saints, prayers for the dead, all *Dirige's* and *Trentals*, and whatſoever was not warrantable by holy Scripture; and, retaining the reſt, ſupplyed what was wanting thereunto: and hence came forth this Veſſell for the refiner, this *Liturgy* of our Church, more compleat then any now extant in other reformed Churches.

EXCEPT. III.

Thirdly, they except at three Popiſh abſolutions, as they tearm them; the firſt, in the beginning of the Service after the publique confeſſion; the ſecond, before the Communion; the third, in the viſitation of the ſick.

ANSWER.

But this exception hath in it more ſtrength of paſſion then reaſon: for none of theſe abſolutions are abſolute, but conditionall; not in the name, or by the authority of the Miniſter, but of Chriſt.

The firſt is nothing but a declaration of Gods mercy, who freely pardoneth the penitent; and of the Miniſters duty to declare and pronounce this abſolution and remiſſion to the people.

The ſecond is a prayer of the Miniſter to God to have mercy upon the Communicants, to pardon and deliver them from all their ſins, and to confirm and ſtrengthen them in all goodneſſe.

The third is the execution of that Miniſteriall power wherewith Chriſt inveſted the Apoſtles and their ſucceſſors, *Ioh.* 20.23. *As my Father ſent me, ſo I ſend you; whoſe ſins ye remit, they are remitted; whoſe ſins ye retain, they are retained.*

Here is our expreſſe warrant and Commiſſion from Chriſt for what we do in this kinde, to revive the ſpirit of the humble, and chear up the drooping conſcience ready to languiſh in a fearfull conflict with deſpaire.

EXCEPT. IV.

Fourthly, they except againſt the reading of the *Pſalmes*, *Epiſtles* and *Goſpels*, in a corrupt tranſlation in which there are many groſſe errors: as *Pſal.* 105.28. *And they were not obedient to his word*, whereas it ſhould be tranſlated, *and they rebelled not againſt his word:* and *Luk.* 1,36. *This*

is the sixth moneth which was called barren, for, *this is the sixth moneth with her who was called barren.* And *Rom.* 12. 11. *Fervent in spirit serving the time*, for, *serving the Lord.* And *Gal.* 4. 25. Agar *is mount* Sinai *in* Arabia, *and bordereth upon the City which is now called* Jerusalem, for, *and answereth to* Jerusalem. And *Phil.* 2. 8. *He was found in his apparell as a man*, for, *being found in fashion as a man.* And *Ephes.* 3. 15. *Which is the Father of all that is called father in heaven and earth*, for, *of whom the family in heaven and earth is named.*

But this exception is of little importance, and may soon be philip't away.

For first, if no translation may be read in the Church but that which is free from all errour, then none at all ought to be read, for there is none in which there are not some mistakes, more or lesse: with this *ferula* therefore they rap themselves over the thumbs.

Secondly, those sores on which they fasten their naile have their salves; they may see them, if they please, in *Hooker*, *Fisher*, and many others, who have cleared those very passages.

Lastly, neither is the Minister, nor are the people tyed to that translation in the Common-Prayer Book: but they may, if they please, in stead thereof read the *Psalmes*, *Epistles* and *Gospels*, according to the last and best translation: neither were they to blame who in the first setting forth of the Cómon-Prayer Book appointed the Scriptures to be read in that ancient translation, for that was the best then extant, neither is there any errour at all in it which concerneth faith or manners; and other slips must be born with in translations, or else we must read none at all till we have a translation given by divine inspiration, as the originals are.

EXCEPT. V.

Fiftly, they except that there are vain repetitions in the Service-Book.

But this exception is vain, not the repetitions: for,

First, that is not vain, which serves to a holy end and purpose, the more to stirre up our affections, or imprint such prayers deeper in our memories; as the reflecting the sun-beams is not in vaine which increaseth the heat thereof, and the striking

againe and againe upon the ſame naile is not in vain, becauſe it driveth it in deeper, and more faſteneth it.

Secondly, the holy Scripture warranteth ſuch repetitions: for in the 136. *Pſalme* theſe words, *for his mercy endureth for ever*, are 27. times repeated in the old tranſlation, but 26. according to the new: and in *Pſalme* 119. the word of God, or ſome *ſynonymon* thereunto is repeated 175. Chriſt himſelfe repeated that prayer, *Father, let this cup paſſe from me*, three times. Mat. 26. 44.

Thirdly, there is no prayer appointed to be often repeated ſave the Lords prayer, which Chriſt himſelfe twice delivered upon ſeverall occaſions; and not onely the Church of *England*, but all Churches in their *Liturgies* have thought fit to rehearſe often: for, it is as the ſalt which ſeaſoneth all our ſpirituall ſacrifices, as the amber which ſweetneth all our diſhes, as the *Elixar* which turneth all our *leaden conceptions into pure gold*. In the confeſſion of our ſinnes we are defective, as alſo in the profeſſion of our faith, and in our prayers for our ſelves and others, and in our formes of conſecration of the Sacrament: and therefore in all theſe places of the Service-book the Lords prayer is added to ſupply the defect thereof.

EXCEPT. VI.

Sixthly, they except againſt the ſhortneſſe of our prayers; they ſay, they are *rather ſnips of prayers then prayers*; and that in them there may be ſome *ſparke of piety*, but no *flame of devotion*.

But this exception is neither true nor juſt.

Firſt, not true; for the prayers appointed by the Church to be read at ſolemne faſts, as likewiſe the prayers *for the whole eſtate of Chriſts Church*, and the Morning and Evening prayers *for private Families*, and for ſundry other purpoſes, printed after the *Pſalmes*, are of as large a ſize as any uſed in any reformed Churches.

Secondly, it is not juſt; our prayers are thereby no way diſparaged, for the ſhorteſt of them come nearer to the pattern of perfect prayer drawn by our Saviour, then their longeſt. In all the Bible there is no example of any very long prayer: on the contrary, *Solomon* commandeth us when we petition the Almightie

mightie *to uſe few words*; and Chriſt himſelfe more then once taxeth the vanity and hypocriſie of ſuch as *mete out* their devotion by *the ell*: *When you pray, uſe no vaine repetitions, as the heathen doe, for they thinke they ſhall be heard for their much ſpeaking.* And *Matth.*23.14 *Woe be unto you Scribes and Phariſees, hypocrites, for ye devour Widowes houſes, and for a pretence make long prayers.*

Eccleſ.5.2. Mat.6.7.

In direct oppoſition to ſuch, he framed a prayer himſelfe, a very ſhort one, but moſt pithie and perfect: and it is after this faire copie that the learned Scribes who penned our Engliſh devotions wrote, well knowing that God is not wooed with variety of phraſes, but rather with ſighs and groanes; not with enlarged thoughts, but with enflamed affections, as Saint *Auſtine* teacheth us. The hotteſt ſprings ſend forth her waters by ebullitions; *oratio brevis penetrat cœlum.* In a long prayer the affection ſlaketh, cooleth and dieth before he that prayeth is ſpeechleſſe; and the vulgar ſort of people are very little benefitted by theſe prolix and long-winded, rather diſcourſes or expoſtulations, or exaggerations, then prayers; neither can they for ſo geat a ſpace of time hold their attention to the Preacher; neither can their memorie carry away a quarter of what is powred out before them: whereas ſhort prayers often repeated in their eares leave an impreſſion behind them, and they get them (with many moſt profitable texts of Scripture often rehearſed in the Book of Common-Prayer) by heart: and if you take away from them theſe ſhort *cuts and ſhreddings* of devotion (as they pleaſe to nick-name them) ſuch as can neither read nor write will have nothing left to mend *their wedding garment.*

*Ep.*121. *Hoc vegetium plus gemitibus quam ſermonibus agit ur; plus fletu quam affatu.*

However, we want not the appobation herein of the ancient Churches, eſpecially the famous Churches of *Ægypt*, who *had many prayers, but very ſhort, as if they were darts thrown with a ſudden quickneſſe, leſt that vigilant and erect attention of the mind, which in prayer is moſt neceſſary, ſhould be waſted or dulled through the continuance of over-long prayers.*

*Aug.ep.*121. *c.*10. *Dicuntur fratres in Ægypto crebras quidem habere orationes, ſed eas tamen breviſſimas, & raptim quodammodo ejaculatas, ne illa vigilanter erecta, quæ oranti plurimum neceſſaria eſt, per productiores moras evaneſcat atque hebetetur intentio.*

Except. VII.

Seventhly, they except againſt the interchangeable variety of our

our Service-Booke, whereas they continue a long prayer themſelves without any interruption, the people onely ſealing all in the end with their *Amen*.

But according to the *Rubrick*, and practice of the Church in moſt congregations in reading the *Pſalmes*, and other parts of the Service, the Miniſter and people anſwer one another by courſe and turns; ſometimes he darts out a ſhort ejaculation, as, *ſurſum corda, lift up your hearts*; they anſwer him with, *habemus ad Dominum, We lift them up unto the Lord*; when he ſingeth one verſe in a *Pſalme*, they chant out another; when he prayeth for them, *the Lord be with you*, they requite him with the like prayer, *and with thy ſpirit*. And what hurt or incongruity is in this? it is a religious ſeconding one the other in their devotion, and ſtirring up the intention of the people. It is as it were the laying glowing coals one upon another, which preſently kindle one the other, and make the flame the greater.

Gal.6.18. The grace of our Lord Ieſus Chriſt be with your ſpirit.

And though now this be an eye-ſore to ſome in our Common Prayer Book: yet the ancients eſteemed it no blemiſh, but a beauty in their Liturgies, For S. *Ambroſe* maketh mention of ſuch a cuſtome in *Millain*, *Platina* in *Rome*, *Baſil* throughout all *Greece*, and *Plinie* the younger among the firſt Chriſtians in *Trajans* time within a hundred yeares after Chriſts death; *Theſe Chriſtians* (ſaith he) *before day ſung Hymns* alternatim, *by turnes or catches, to one Chriſt, whom they eſteem a God.* And yet we may fetch this practice higher, even from a quire of Angels in heaven; for ſo we reade *Eſay* 6.3. *And the Seraphims cryed one to another, Holy, holy, holy.*

Plin.ep.ad.Trajan.

Except. VIII.

Their laſt exception and greateſt ſpleen it at the *Letany*; one of the choices pieces in all the Service-Book, wherein we offer up the ſweeteſt incenſe in moſt fervent prayers and fragrant meditations to God.

And the *Browniſts* their taking offence as it ſheweth them to be of the nature of the *Vultures*, who, as *Ariſtotle* writeth, are *killed with the oyle of Roſes*: or rather *like ſwine*, who, as *Plinie* informeth us, *cannot live in ſome parts of* Arabia *by reaſon of the ſweet ſent of aromaticall trees there growing in every wood.* Againſt this therefore they thunder out a volley of objections;

Ariſtot.de mirabil. auſcult.

In

In the *Letany* (say they) there is a prayer for the dead, *Remember not, Lord, the offences of our forefathers*; prayer *against sudden death*, which may be a blessing: prayer *for all that travell by land, or by water*, and so for theeves and Pirats: for all *women labouring of child*, and consequently, for all queanes and harlots: there is a rapping out of oathes, and no better then exorcismes and conjurations, *by thy nativity and circumcision, by thy crosse and passion, &c.* And therefore many who are in charity with other prayers are frighted with the *Letany*, and as soon as the Minister beginneth it they run swifter out of the Church then he over it.

But I may truely say with the Prophet, *timuerunt ubi non erat timor, they feared where there was no cause of feare*, like silly ducklings they were scared at the sight of the shadow of a Kite in the water. For, not to answer all their objections *en passant* (they are not worth the stay or insisting upon, any of them) those words they first stumble at, *Remember not the offences of our forefathers*, are not a prayer for the dead, but for the living, that God would not so remember the offences of our forefathers as to visit them upon us, according to that dreadfull menacy in the second Commandement, *I am a jealous God, and visit the sinnes of the fathers upon the children to the third and fourth generation of them that hate me.*

The sudden death we pray against is not a quick riddance out of pain, or a speedie taking us way from the evill that is to come, for that indeed were to pray against our own good: but by *mors repentina*, or suddain death, there is meant unexpected or unprepared death, when we are summoned by death as by Gods messenger to bring in our bils and books to be examined at the great *Audit* before our accompts be ready: it is true, we should be always ready; but who of a thousand is so? And if any be tardy, as thou and I are, shall any blame us for desiring a day at least to make even reckonings and perfect our accompts.

As for those passionate straines, * *By thine agonie and bloody sweat*: they are no formes of oathes, much lesse conjuration, (as these ignorant Sectaries blaspheme them) but a compendious and very usefull recapitulation of the story of the Gospel, and an

* *Zanch. in exposit. præcept. 2. Tit. de invocatione: In veteri Romana ecclesia semper mihi placuerunt hæc duo: unum, quod preces concludant per Dominum nostrum Iesum Christum: alterum, quòd exprimant partes mediatoris & actus officii, addentes, per crucem & vincula, &c.*

an acknowledgement of the chiefe meanes of our ſalvation, and a vehement obteſtation by the meritorious actions and paſſions of Chriſt, like to that, 1 *Theſ.* 1. *I beſeech you brethren by the Lord Jeſus Chriſt.* Neither are ſuch kind of earneſt obteſtations unuſuall in our petitions to men: *per dextram tuam, Caie Cæſar,* ſaith *Cicero*; & *per connubia noſtra,* ſaith *Dido.* If they are true Chriſtians they beleeve that God hath and doth deliver us from all puniſhment due to our ſinne, and from eternall death by theſe very actions and paſſions of Chriſt recounted in the *Letany*; and if theſe be undoubted meanes of our ſalvation, ought we not to pray to God to ſave us by theſe meanes from wrath, and bring us to his everlaſting kingdome?

The prepoſition *By* hath many ſignifications; ſometimes it is the note and ſigne of an oath; ſometimes, and that moſt uſually, it ſignifieth the inſtrumentall cauſe, and ſo it is taken in the *Letany*; wherein we doe not affirme or ſweare any thing to be ſo or ſo by Chriſts *nativity* or *circumciſion*, or *death*, or *paſſion*; but we pray to God to *deliver us* from all the evils both of ſinne and puniſhment before ſpecified by theſe *meritorious actions* and *paſſions* of our Redeemer, as by the onely effectuall meanes to procure us ſuch a deliverance.

And for the extent of our charity and generalitie of our prayers, as we are commanded by the Apoſtle, *while we have time to doe good unto all men, but eſpecially to thoſe of the houſhold of faith*; ſo we are likewiſe to pray for all men, becauſe there is no man ſo wicked and in ſo damnable a condition to whom God (for ought we know) may not give repentance unto life, and we are indebted unto Gods mercy and reſtraining grace, that we run not into the like exceſſe of riot as they, nor are as wide from the way of ſalvation as the fartheſt wandring ſheep. And though we pray indefinitely for *all that travell by land or by water*, yet thoſe *all* in the Churches account are no other then ſuch as travell in the way of a lawfull calling. Gal. 6. 10.

And as for *Women labouring with childe*, we pray nothing for them, but that they may be ſafely delivered; nor for any that are in preſent danger, but that God would preſerve them: and have we not expreſſe warrant for ſuch a Prayer, both in the words of *Job*, *O thou preſerver of all men?* And of the

the Apoſtle, 1 *Tim.*4.10. *God is the Saviour of all men, eſpecially of thoſe that believe*: upon which ground the Apoſtle himſelfe inferreth a neceſſary dutie of all Chriſtians to pray for all men, 1 *Tim.* 2.3, 4. *I exhort you therefore, that firſt of all ſupplications, prayers, and interceſsions be made for all men; for this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved and to come to the knowledge of the Truth.*

A Concluſion to the third Article.

SInce I had perfected, and in part publiſhed my Anſwer to the exceptions of the *Browniſts* taken againſt our Book of Common-Prayer, I underſtand that ſome well-affected to the Diſcipline and Liturgy of the Church, reſted not ſatisfied with my Anſwer *p.* 112. to the objected errors in the tranſlation of divers Texts of Scripture, namely, *Pſalme* 105. *v.* 28. *Luke* 1. 36. *Rom.* 12. 11. *Gal.* 4. 25. *Phil.* 2. 8. *Epheſ.* 3. 15. becauſe in part I referre them for anſwer to Maſter *Hooker*, M. *Fiſher*, M. *Cowell*, and others, who had formerly cleared theſe paſſages.

It is true, in that place I deliver not their anſwers, but referre the reader to their Works; and I was conſtrained ſo to doe, becauſe I had not their Books by me to tranſcribe the particular paſſages out of them. Howbeit becauſe peradventure thou maiſt not eaſily meet with theſe Authors, or not ſuddenly light upon the very places, for thy better ſatisfaction for the preſent, I have thought fit (not balking any way the fuller and larger Anſwers of the Authors above mentioned) to put a light into thy hand, with which thou maiſt ſafely paſſe through thoſe difficult Texts in that Tranſlation, without any trip or ſtumbling.

To the firſt objected error, *Pſalme* 105. 28. *They were not obedient to his word*, whereas according to the Originall, they ſhould have tranſlated it as we reade in the *Kings* Bible, *they rebelled not againſt his word*: I anſwer, that the words in our authoriſed Tranſlation are agreeable to the *Septuagint*, whoſe Tranſlation the Apoſtle follows often in the New Teſtament, even

ὅτι οὐκ ἐπίκραναν τοὺς λόγους αὐτοῦ.

even where in words, though not in ſenſe, it differeth from the *Hebrew*; neither is there any contradiction in the tranſlations. For the pronoun *they* in the old tranſlation, is to be referred to the Ægyptians, in the new to *Moſes* and *Aaron*. Now if we ſpeake of *Moſes* and *Aaron*, *they rebelled not againſt Gods Word*, but were obedient to it; and ſo the laſt Tranſlation is moſt true of them: but if we referre the words to *Pharaoh* and the Ægyptians, *they rebelled againſt God*, and *were not obedient to his Word*, and ſo in them the former Tranſlation is verified. Nay, which yet farther juſtifieth both tranſlations, though we diſtinguiſh not the perſons, but take the word *they* in both tranſlations for the ſame, namely, *Pharaoh* and the Ægyptians; it may be truely ſaid of them *that they were not obedient unto Gods Word* according to the old Tranſlation, and yet *that they rebelled not againſt Gods Word* according to the new. For in regard of their offer to let goe the people when they ſaw the fearefull darkeneſſe, they *diſobeyed not the word of the Lord*, and yet they *obeyed not his word* abſolutely, in as much as they withheld their ſheep and cattell at the ſame time.

To the ſecond objected error, *Luke* 1.36. *And this is the ſixth moneth which was called barren*; I anſwer, the fault is not in the Tranſlatour, but in the Printer, who ſhould have printed *her* inſtead of *the*, and ſo the ſenſe is currant and agreeable to the originall, this is *her* ſixth moneth which, or who was called barren, οὗτος μὴν ἕκτος ὅδε αὐτῇ τῇ καλουμένῃ στείρᾳ, that is, word for word, *this is the ſixth moneth to her that was called barren.*

To the third objected error, *Rom.* 12. 11. *ſerving the time* in ſtead of *ſerving the Lord:* I anſwer, there is a *varia lectio*, in the originall, ſome copies read the Lord, κυρίῳ, and ſome the time or ſeaſon, καιρῷ, and both may well ſtand; for the firſt, ſerving of the Lord, no man can make queſtion; and if we read καιρῷ, that is, the ſeaſon or time, the ſenſe is good, and the precept agreeable to that *Coloſſians* 4. 5. which requireth that we obſerve the times, and take advantage of all opportunities of doing good.

The fourth objected errour, *Gal.*4. 25. *Agar is mount Sinai in Arabia, and bordereth upon the City which is now called Jeruſalem*; I anſwer, that the Greek word συστοιχεῖ ſignifieth bordereth,

dereth, or is in *the ſame ranke* with. And though mount *Sinai* it ſelfe, on which God deſcended, and the Law was given, is diſtant many hundred miles from *Jeruſalem*, yet as *Genebrard* obſerveth, there is a track of hils from mount Sinai in Arabia, reaching near unto Sion, whereon Jeruſalem is built; and ſo mount Sinai may truely be ſaid with the mountains adjoyning thereunto, to border upon, or be in the ſame ranke with Jeruſalem; notwithſtanding, I grant, the laſt Tranſlation which rendreth συστοιχεῖ anſwereth unto, ſeemeth more agreeable to the meaning of the Apoſtle.

To the fift objected errour, *Phil.*2. 8. he was found in *apparell* as a man: I anſwer, that though *apparell* be now reſtrained to ſignifie a mans outward habit, veſture, or garments; yet the word in ancienter times was taken more largely for outward appearance, and ſo is anſwerable to the Greek χήματι, ſignifying ſhape, faſhion, and outward reſemblance.

To the ſixth objected errour, *Eph.*3.15. *Which is the Father of all, that is called Father in heaven and earth:* I anſwer, that theſe words are a paraphraſe of the ſenſe, rather then a Tranſlation of the letter, and ſuch liberty we may not deny a Tranſlatour, eſpecially when the letter in the originall ſoundeth ſomewhat harſh in the language into which the Tranſlation is made. Thus much may ſerve to juſtifie the authorized Tranſlation in the Book of Common-Prayer, though for my owne part, I wiſh (as I have elſewhere expreſſed my ſelfe) that all the Pſalmes, Leſſons, Chapters, Verſes, and allegations of the Scripture in the Book of Common-Prayer ſhould in the next edition be printed agreeable to the laſt and beſt Tranſlation. A ruſh candle is not to be contemned in the dark, yet if we may have a clearer light with cotten week, we uſe it rather. As the former Tranſlation was better then could be expected in thoſe darker times: ſo in theſe dayes of clearer light, men may expect a better Tranſlation then they could then make.

I will fill up this Border with a rich Jewell. I meane the teſtimony of that incomparable Biſhop, who after he had moſt accurately handled all the points of difference between us and the Roman Church, and thereby purchaſed to himſelfe the title of the prime Champion of the reformed Religion through the

† Vid.ep.Petri Mart.præfix. apol.Inelli.

the Chriſtian world, in his view of a ſeditious Bull ſent into *England* from *Pius Quintus* in *Anno Domini* 1569. page 10. thus waſheth away the aſperſion caſt upon our Church by that man of ſin, » *Preces, Jejunia, &c. abolevit*; He ſaith we have no » Prayers; he thinketh we meet together like wilde men, or » rather like brute beaſts, you know he ſpeaketh untruly; be- » hold the Suffrages, the Pſalmes, the Leſſons taken out of the » Old and New Teſtament; conſider the form and order of our » Churches: we make humble confeſſion of our ſins, we hear » eſpeciall comfortable places of Scripture, which ſhew us how » mercifull God is to them that truly and earneſtly repent: we » give thanks to God for his mercies and bleſſings upon us; we » pray him to continue his goodneſſe towards us, and to lead » us into all truth: We pray for the Queens Majeſty, for all » that be in authority; for all the people, for thoſe which ſuf- » fer affliction, for all that either obſtinately or ignorantly re- » fuſe the comfort of the Goſpel: To be ſhort, with one mind » and with one mouth we praiſe God, even the Father of our » Lord Jeſus Chriſt, and all the people ſay, Amen. Thanks be to » God for the Prayers which we have, and God grant that we » may hold them to the end.

The Doctors Manifeſto and Challenge.

WHereas a falſe and ſcandalous report is *bruited* by the Semi-ſeparatiſts and Anabaptiſts, and readily entertained by divers *Zelots* of the *New Reformation*; that I, who have preached and printed ſo much againſt Popery heretofore, now in my old days being ready to leave this world, have fallen away from my holy profeſſion, and am in heart a Papiſt, there being found very many popiſh books in my ſtudy: And becauſe I have learned from the mouth of S. *Jerome*, that though other wrongs may be put up and anſwered with ſilence, committing the revenge thereof to the righteous Judge, *Injuſtiſſime judicato juſtiſſime judicaturo*: yet, that *in ſuſpicione hæreſeos neminem oportet eſſe patientem*, that no man ought to be ſilent when he is charged with Hereſie; I have thought fit to make known to all whom it may concern, that being choſen Provoſt of *Chelſey* Colledge, I have under the Broad Seale of *England*, a Warrant,

to buy, have, and keep, all manner of Popish books, and that I never bought or kept any of them, but to this end and purpose, the better to inform my self to refute them; and for my judgement and resolution in point of Religion, I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and printed, against the errors, heresies, idolatry, and manifold superstitions of the Romish Church, I believe to be the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale* it with my bloud.

And whereas I am certainly informed, that divers Lecturers and Preachers in *London* and the Suburbs, who have *entred upon the labours* of many worthy Divines, and *reaped their harvest*, do in their *own Pulpits*, after a most insolent manner, insult upon them; demanding, *where are they now that dare stand up in defence of Church-Hierarchie or book of Common-Prayer, or any way oppose or impugne the new intended Reformation, both in doctrine and discipline of the Church of England?* I doe here protest, that I do and will maintain by disputation or writing, against any of them, these three conclusions.

1. First, that the Articles of Religion, agreed upon in the year of our Lord, 1562. by both houses of Convocation, and ratified by Queen *Elizabeth*, need no alteration at all, but only an orthodox explication in some ambiguous phrases, and a vindication against false aspersions.

2. Secondly, that the Discipline of the Church of *England*, established by many laws and Acts of Parliament; that is, the government by Bishops, (removing all Innovations and abuses in the execution thereof) is agreeable to Gods Word, and a truly ancient, and *Apostolicall Institution.*

3. Thirdly, that there ought to be a *set form* of publick prayer, & that the book of Cõmon-Prayer (the Calender being reformed, in point of Apocryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole correctly printed, with all the Psalmes, Chapters, and allegations out of the Old and New Testament, according to the last Translation) is the most compleat, perfect and exact Liturgy, now extant in the Christian world.

Dan. Featley.

ARTIC.

ARTIC. IV.
Concerning the calling of Paſtours.

ANABAPTIST.

THat there ought to be no diſtinction by the Word of God, between the Clergy and the Laity; but that all who are gifted may preach the Word, and adminiſter the Sacraments.

THE REFUTATION.

This prodigious errour, which may be eaſily convinced not only by the clear light of Scripture, and the practice of the Chriſtian Church from the beginning to this day: but alſo by the glimmering light of Reaſon and cuſtome of all Nations, a *mungrell* Sect of late between Browniſts and Anabaptiſts have ſet abroach, and thereby after a ſort juſtified the ſcandall laid upon ſome in the Reformed Churches, by Cardinall *Bellarmine*, that Proteſtants have no order at all among them, but confuſion; that among them all ſorts of Tradeſmen and Artificers handle the Word and Sacraments with ſoule and unwaſhed hands, to the great diſhonour of God, and prophanation of his holy Ordinances. But let the Cardinall and all Papiſts know, that we own none of theſe *Ruſſet Rabbies*, or *apron Levites*, but deteſt and abominate them as much as we doe that great Patriarch of the Anabaptiſts, * *Cniperdolin*, who in *Munſter* at the Coronation of their Taylor King, creeps upon all four, and paſſing through a great throng of people, breathed into all their mouths, ſaying to every one in particular, *The Father hath ſanctified thee, receive the Holy Ghoſt.* This Hereſie may be felled down at three blowes of the Axe (Saint *John Baptiſt* ſpeaks of) laid to root of the tree, after this manner:

Gaſtius l. de Anabapt. exord. pag. 35. *Catabapt. ſumunt ſibi omnes prædicandi officium.* //
See the confeſſion of the Anabapt. art. 41. 45.

* Sleid. com. lib. 10. *Cniperdolingus manibus pedibuſque reptans per homines confertim ſtantes in ſublimi diſcurrit, & in os illis inhalans*, Pater (*inquit ad ſingulos*) te ſanctificavit, accipe Spiritum Sanctum.

ARGUMENT I.

No man may conjoyne or confound them whom God hath ſevered and diſtinguiſhed.

But God in his word hath ſevered the Clergy from the Laity; and diſtinguiſhed the Prieſts from the people, *Numb.* 18. 20. *Hoſ.* 4. 4, 9. *Mal.* 2. 7.

Ergo, None ought to confound them.

ANABAPTISTS *Anſwer.*

By the Leviticall Law the Prieſts were diſtinguiſhed from the people,

people, but that diſtinction is now taken away, and by the Goſpel a-
= *ny who hath the gift of Prayer, and interpretation of Scripture, may both expound, and dip and doe all ſuch things, as the Clergy of late have appropriated to themſelves.*

REPLY.

† 1. The diſtinction of Prieſt and People is more ancient then the Leviticall Law, and founded in the very law of Nature; for the Indians have their *Brackmans*, the Turks their *Muſties*, the Heathen Romans had their *Flamines* and *Arch-Flamines*, the Britains and Gals their *Druides*. Before the law given, we read of Prieſts in *Ægypt*, and in *Canaan*, and in *Midian*. *Melchiſedec was a Prieſt to the moſt high God*, Gen. 14. 18. *The Prieſts in* Ægypt *had a portion by themſelves*, Gen. 47. 22. *Only the land of the Prieſts* Pharaoh *bought not, for the Prieſts had a portion aſſigned them, and they did eat their portion which he gave them.* And *Exod.* 2. 16. there is *mention of a Prieſt of* Midian *which had ſeven Daughters.*

‖ 2. In the New Teſtament, though the Leviticall Prieſthood be taken away, yet there ſtill remaineth a diſtinction between the Clergy and Laity; for Chriſt *Matth.* 28. 19. giveth commiſſion to his Apoſtles, and their ſucceſſours, to *teach all Nations, and baptize them*, and *John* 20. 22. to *remit and retaine ſins*; and the Apoſtle evidently diſtinguiſheth the flock from their Paſtors, *Acts* 20. 28. *Take heed to your ſelves and all the flock over which the Holy Ghoſt hath made you overſeers.* And *Gal.* 6. 6. *Let him that is taught in the Word, communicate to him that teacheth in all good things.* And *Heb.* 13. 17. *Obey them that have the rule over you, and ſubmit your ſelves, for they watch over your ſouls, as they that muſt give account, that they may doe it with joy, and not with griefe.*

ARGUMENT II.

That for which God inflicted moſt ſevere puniſhments in the Law, ought not to be attempted by any that fear God.

But God inflicted moſt ſevere puniſhments upon Lay-perſons ‖ for uſurping upon, and intermedling with the Prieſts function: as namely, upon *Corah, Dathan*, & *Abiram*, *Numb.* 16. 31. and upon *Vzzah*, 2 *Sam.* 6. 7. and upon *Vzziah*, 2 *Chr.* 26. 21.

Ergo, None that fear God, ought to attempt any ſuch thing.

ANABPT.

ANABAPTISTS *Anſwer.*

Theſe plagues and judgements fell upon the perſons above named for other crimes; namely, upon Corah *and his complices for their conſpiracy againſt* Moſes *and* Aaron; Uzzah *for his preſumption, and* Uzziah *for his pride; not ſimply for thoſe acts done by them, which ſeemed to trench upon the Prieſts and Levites office.*

REPLY.

1. It is true that the former Delinquents were guilty of other crimes. For as Angels often appear ſingle, but Devils by legions; ſo eminent vertues are for the moſt part ſingle and rare in men, but enormious vices are ſeldome alone. Yet this no way dulleth the point of the Argument: For the Text is expreſſe, that the particular puniſhments above mentioned were laid upon them for thoſe illegall acts done by them, to the wrong and prejudice of the Sacerdotall function. For what ſaith the Text? *Corah and his company ſaid to* Moſes *and* Aaron, *You take too much upon you, ſeeing all the Congregation are holy, every one of them,* Verſ. 18. *They took every man his Cenſer, and put fire on them:* and that hereby they incroached upon the Prieſts office, it is evident by *Moſes* reproof, Verſ. 9, 10. *Is it a ſmall thing that God hath appointed you to ſtand before the Congregation to miniſter unto them,* and *he hath brought thee neer unto him,* and *ſeek ye the Prieſthood alſo?* Likewiſe it is ſaid of *Vzzah,* that *he put his hand to the Ark of God,* and *that therefore the Lord was wroth with him, and ſmote him in the ſame place.* And for *Vzziah,* the caſe is yet clearer, for the Prieſts withſtood him, and ſaid unto him, 2 *Chron.* 26. 18. 19. *It pertaineth not unto thee, Vzziah, to burn incenſe to the Lord, but to the Prieſts the ſons of Aaron:* yet *Vzziah* will be meddling with the Cenſer, and be burning incenſe contrary to the Law, and thereby he incenſed the wrath of God againſt himſelf, *and immedately the Leproſie roſe up in his forehead before the Prieſts in the houſe of the Lord, beſides the Incenſe Altar.*

2. I grant *Corah* and his complices conſpired againſt *Moſes* and *Aaron,* but the cauſe was, *Moſes* and *Aaron* withſtood his ambition, and would not ſuffer him to arrogate to himſelf the Prieſts function. *Vzzah* was preſumptuous, but for ought appears

pears in the text, he shewed it in nothing but this, that he, without any calling from God, presumed to touch his Ark, and doe the office of a Priest. *Vzziah* was proud, and it was the height of his pride which moved him to burn incense, and not content with his Scepter, to meddle with the Censer. I shall adde no more to enforce this reason then the application of the words of the Oratour to *Mark Anthony*; *I wonder* Anthony *that thou art not frighted at their ends, whose course thou followest:* So I very much marvell that they who doe such things as *Corah, Vzzah*, and *Vzziah* smarted for, fear not that they shall suffer in the like kinde, or a worse, without repentance. For although the Earth open not her mouth and swallow them up as she did *Dathan*, and his fellow Conspirators; yet Hell will open her mouth, and swallow them body and soul. And though God smite them not with temporall death, as he did *Vzzah*, yet he will with eternall: and though their flesh be not infected with leprosie, as *Vzziah's* was, yet their consciences are most foul and *leprous* in the sight of God.

ARGUMENT III.

All that take upon them to execute the office of a Priest or Minister of the Gospel, ought to have a calling thereunto, *Heb.* 5. 4. 1 *Tim.* 4. 14.

But Lay persons, whether Merchants or Artizans, or Husbandmen, or any the like, have no calling to execute the office of a Priest, or Minister of the Gospel.

Ergo, they may not assume or arrogate it to themselves.

ANABAPTISTS *Answer.*

Gods conferring gifts upon any man, is a sufficient calling; as for the imposition of Episcopall hands, it is an Antichristian Rite, and giveth the party ordained no power at all.

REPLY.

There is a double calling necessary to a dispenser of the mysteries of salvation: Inward, and Outward: the Inward inableth them, the Outward authorizeth them to discharge their sacred function. Where there are gifts, if God incline the heart of the party to enter into the Ministery, there is an inward calling:

yet

yet this alone ſufficeth not without [a] an outward calling, either ordinary or extraordinary: Extraordinary callings (ſith miracles are ceaſed) we are not now to expect; nor if any pretend, eaſily believe, or give way thereunto: and therefore we muſt ſtick to the ordinary calling, by the impoſition of the hands of the Presbytery; for none may propheſie or preach except he be ſent, *Jer.* 14. 14. *The Prophets propheſie in my name, and I ſent them not. Jer.* 27. 15. *I have not ſent them, yet they propheſy. Rom.* 10. 15. *How ſhall they preach, except they be ſent?* And the Chriſtian Church now knoweth no other ſending, then by laying on of hands by the ſucceſſours of the Apoſtles, and commending them to particular charges: And if ſuch Epiſcopall Ordination be an Antichriſtian Rite, we deſire to learn from them what is the Chriſtian form or manner of admitting men into holy Orders; for no other ordination was heard of for 1500 years, or at leaſt approved of, and more: during which time, if there were no lawfull calling, there were no Paſtors feeding and governing the flocks; if no lawfull Paſtors, no viſible Churches.

2. As the Anabaptiſts have no outward calling, ſo neither inward; for whatſoever over-weening conceit they may have of themſelves, yet certain it is, they who take upon them to be their leaders and teachers, are ſuch as [b] S. *Jerome* complaineth of in his 8th Epiſtle, *Who become Maſters of the unlearned, before they were Scholars of the Learned.* And [c] S. *Bernard, We have many Cocks in the Church, but few Ciſterns; they who derive to us the heavenly waters, are ſo charitable, that they pour out rather then ſtay to have any thing poured into them; more ready to ſpeak then to hear; and apt to teach that they never learned.* Though they can

[a] Helvetica poſterior c. 18. *Nemo honorem miniſterii Eccleſiaſtici uſurpari ſibi, id eſt, arbitrio proprio rapere debeat: vocentur & eligantur electione Eccleſiaſtica & legitima miniſtri Eccleſiæ.* Et poſt, *Nunc tupant Apoſtoli omnes in Chriſtum credentes Sacerdotes, ſed non ratione miniſterii, &c.* Bohemica confeſ. c. 9. *Nulli apud nos permittitur miniſterii munere fungi, aut ullum ſacrum Domini munus adminiſtrare, niſi hic primæ Eccleſiæ more atque divinitus conſtituto ordine ad eam functionem pervenerit, vocatuſque ſit & conſtitutus.* Anglica confeſ. art. 6. *Miniſtrum docemus legitime vocari oportere, & recte atque ordine præfici Eccleſiæ Dei: quo major nobis abiſtis ſit injuria quibus nihil ſæpius in ore eſt, quam apud nos omnes eſſe Sacerdotes, omnes doctores, omnes interpretes.* Belgica confeſ. art. 31. *Credimus miniſtros debere ad functiones illas ſuas vocari & promoveri legitima Eccleſiæ electione.* Auguſtana confeſ. art. 14. *De ordine Eccleſiaſtico docent, quod nemo debet in Eccleſia publice docere, aut Sacramenta adminiſtrare, niſi rite vocatus, ſicut & Paulus præcipit Tito, ut in civitatibus Præſbyteros conſtituat.* Wittenberg. confeſ. art. 20. *Nec permittendum eſt cuivis, quamvis ſpirituali Sacerdoti, ut ſine legitima vocatione uſurpet publicum miniſterium in Eccleſia.* [b] *Nimium multi imperitorum magiſtri fiunt, priuſquam fuerint doctorum diſcipuli.* [c] In Cant *Canales multos hodie habemus in Eccleſia, conobas paucas; tantæ charitatis ſunt, per quos nobis fluenta cœleſtia dimanant, ut prius effundere quam infundi velint, loqui quam audire paratiores, prompti docere quod numquam didicerunt.*

vary phrases, and out of broken Notes hold out a discourse upon some passages of Scripture for an hour and more; yet they are no wayes furnished with gifts requisite to a faithfull Shepheard, and able Minister of the Gospel: for they understand not the Scripture in the Originall Languages, they cannot expound without Grammar, nor perswade without Rhetorick, nor divide without Logick, nor sound the depth of any Controversie without Philosophy, and Schoole-Divinity. Neither may they flie to immediate inspiration of the Holy Ghost, and the miraculous gifts of Tongues and Propheſie, for such have ceased in the Church for these many hundred years.

The Anabaptists Objections Answered.

You have heard how strong our Arguments are for the truth: now ye shall hear in brief how weak the Adversaries objections are against it.

Obj. 1. First, they alleage out of *Joel* 2. 28. *I will pour out my Spirit upon all flesh, and your sonnes and daughters shall propheſie, your young men shall see visions, and your old men shall dream dreams*: That though under the Law the people were ordinarily to hear the interpretation of the Law of God from the Priests; yet that under the Gospel God so plentifully powreth his Spirit upon all Congregations, that all Believers are enabled to Propheſie, and to speak to instruction, to edification and comfort.

Sol. 1. But we answer: That the Prophet there speaketh not of any ghostly power to open the Kingdome of Heaven, and remit and retain sins, given by Christ to his Apostles and their succeſſours, but of an extraordinary measure of enlightning graces, as also of extraordinary gifts of Tongues and Miracles, as the Apostle Saint *Peter* himselfe expoundeth the Text, *Acts* 2. 15, 16, 17.

2. As there is a greater measure of knowledge given to the people under the Gospel, then under the Law, and a more copious effusion of the Spirit, so also the Pastors: and to *whom more is given, more shall be required.* This text therefore proveth not that all sheep shoud be Pastors, and all Scholars, Teachers; but that both Teachers

Teachers and Disciples should have a greater measure of knowledge then before they had under the Law.

Secondly, they alledge out of *Col.* 3. 16. and the 1 *Pet.* 4. 10. that all Christians ought to communicate their knowledg and other gifts of the Spirit one to another, and thereby to *teach and instruct and edifie one another*. Therefore all Lay-persons who have the gift of supplication and interpretation of Scripture, ought to make use of them for the benefit of others, as the Ministers of the Gospel do. *Obj.* 2.

But we answer, that as the clouds when they are full, drop, and the eares shed, and the fountaines flow; so all who abound in knowledge ought in such a way as they are able, according to their calling, derive it to others: but hence it will not follow, that all men have ghostly power to dispense the mysteries of salvation, and administer the Sacraments, and remit and retaine sins, which peculiarly appertaine to the Pastorall calling. *Sol.* 1.

There is a double teaching and admonishing, Publick and Private: Publick, by expounding the holy Oracles of God, and revealing to Gods people his whole counsell for their salvation: Private, by Catechizing a mans family, or conferring with his Christian brethren, and rehearsing in some particular what he hath learned from the Scripture and other holy books, or the mouth of his Pastour, or by giving good advice, and shewing him his errours, or encouraging him in a good course, ministring unto him a word of comfort, or advice, or admonition in due season: And of this latter kind of teaching and admonishing, the Apostle speaketh, as appeareth by the words following, *admonishing one another in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord.* 2.

Thirdly, they alleage, that *Eldad* and *Medad*, *Numb.* 11. 27. and *Saul*, 1 *Sam.* 10. 11. and *Philips Daughters*, *Acts* 21. 9. prophesied, and the Prophet *Amos* was a Heards-man, *Peter*, and other of the twelve, Fishermen, and S. *Paul* a Tent-maker: Why then may not Tradesmen and the like, if God bestow gifts upon them, preach the Word and administer the Sacraments? *Obj.* 3.

But we answer, that extraordinary instances ought not to be taken for presidents, or drawn into ordinary practice; else false Prophets might now expect to be admonished of their errours *Sol.* 1.

by brute beasts, because God once opened the mouth of the Asse, and by it *reproved the madnesse of the Prophet Balaam*; and all souldiers that fight the Lords battell, *blow Ramshorns* in stead of Trumpets, because once with them *the Wals of Jericho were blown down*; or arme themselves with *lamps and broken pitchers*, because *Gideons* Souldiers with such weapons discomfited and routed the Midianites.

2. All these had a calling from God, and proved this their calling by strange & wondrous affects, as by certainly foretelling things future, or speaking with tongues, which they never had learned, or by miraculous cures, or the like. Let our new Enthusiasts and Brownists prove their extraordinary calling in like manner, and we will not deny them the exercise of the ministeriall function.

3. It is to be noted, that none are now born in holy Orders, or may challenge the Priesthood by birth; but before they take holy Orders upon them, given them by the Church, they are meer Lay-persons. Neither doe we find fault with any simply, *hoc nomine*, because they have been before of other professions, or trades, (though it were to be wished that there were no necessity of admitting such into the Ministery, whose education or former course of life hath not been corresponding to so holy a calling) but that we blame them for, is, that they take upon them the honour and office of the Priesthood, not being called thereunto, as was *Aaron*; that they despise the Churches Ordination, by imposing of hands; that they handle the holy Scripture and Sacraments with black, foul, and unwashed hands; that they presume that they have those gifts and graces of the Spirit, which indeed they have not; that they usurpe upon the place and function of the Ministers of the Gospel, and too much undervalue the cure of soules, which as S. *Gregory* rightly defineth it, is *Ars artium*, the *Art of all arts*: And S. *Paul* by the question he propoundeth, resolveth as much, saying, * *Who is sufficient for these things?* But now as the practice is, and the common estimation of the vulgar, we may crosse S. *Pauls* question with a contrary interrogatory, Who is not sufficient for these things? sith Coach-men, Weavers, Feltmakers, and other Mechanicks are now (by some) thought able Ministers, and profound Doctors

Greg. de cura Pastorali. l. 1. c. 1. *Ab imperitis pastorale magisterium qua temeritate susceptitur; quando ars artium est regimen animarum.*

* 2 Cor. 2. 16.

Doctors of the Church, and *Exerciſe*, as they tearm it, not only in private Conventicles, but alſo *per famam & populum*, in great Churches and publick Aſſemblies; to the great diſhonour of God, prophanation of his Ordinances, and ſcandall of the Reformed Churches.

ARTIC. III.

Concerning taking an Oath, eſpecially ex officio.

ANABAPTIST.

NO *Chriſtian may lawfully take an Oath, no not though it be required by a Magiſtrate, eſpecially ſuch an Oath, whereby he may hazard his life, liberty, or eſtate.*

Pont. Catal. = *Inter errores Politicos Anabaptiſtarum re-cenſet hos duos, non licere exercere judicia vel in foro contendere, non licitum eſſe dare juramentum.* Sleid. com. l. 10. *dicunt non licere Chriſtianis in foro contendere, non jusjurandum dicere.*

THE REFUTATION.

Though this aſſertion of the *Anabaptiſts*, as they maintaine it, hath a gloſſe and varniſh put upon it of piety, prudence and juſtice; of piety, in preventing all occaſion both of falſe and vain oathes; of prudence, in not enſnaring our ſelves; of juſtice, in not concurring actively to our own prejudice or wrong: yet upon due examination it will appear to be repugnant to all three; to piety, by robbing God of a part of his ſubſtantiall worſhip, to wit, a holy kind of invocation; to prudence, by unfurniſhing our ſelves ſometimes of our beſt defence, which is to cleare our innocency by oath; to juſtice, by depriving all Courts of juſtice of his ſoveraign evidence of truth, and all humane ſociety both of the ſureſt tie of fidelity, and the readieſt means to end all ſtrife and controverſie. For the farther manifeſtation whereof I am to clear three points: 1. That oaths may lawfully be taken by Chriſtians. 2. That ſome oaths may be lawfully exacted of them, and impoſed upon them. 3. That oathes may be lawfully urged and exacted not onely in civill, but in criminall cauſes, ſuch as are commonly tearmed oaths *ex Officio*

Officio, when a man is required to anſwer upon oath concerning ſome crime or fault objected to him, or articled againſt him. Some deny it to be lawfull to take any oath: others allow of oaths freely token, but not impoſed: a third ſort diſlike not all oaths impoſed, but onely except againſt oaths *ex Officio*. Theſe three queſtions hang as it were upon one ſtring. For if no oath may be lawfully taken, certainly none may be lawfully impoſed, and if oaths may not be impoſed, leaſt of all the oath *ex Officio*, whereby we hazard and endanger our lives, liberties, limbs or eſtate if we confeſſe, but our ſoules if we deny upon oath what is truely laid to our charge. Again, on the contrary, if the oath *ex Officio* in ſome caſes may be lawfully impoſed, then other oaths may be impoſed with much leſſe difficulty; and if oaths may be lawfully impoſed, certainly they may be lawfully taken. Yet muſt theſe queſtions of neceſſity be handled apart for the ſatisfaction of ſcrupulous conſciences, who firſt muſt be perſwaded of the lawfulneſſe of taking an oath in generall, before they will ſuffer an oath to be impoſed upon them: and ſecondly, that the Magiſtrate hath a lawfull power to exact oaths, before they will take ſuch and ſuch a kind of oath required of them.

To lay the foundation therefore firm before we build any thing thereupon. Firſt, I prove the lawfulneſſe of taking oaths, the conditions preſcribed by the Prophet being obſerved, namely, *that we ſwear in judgement, righteouſneſſe and truth*: in truth, not falſly; in judgement, not raſhly; in righteouſneſſe, not wickedly, to the prejudice of equity, or breach of Chriſtian charity.

Ier. 4. 2.

ARGUMENT I.

Whatſoever God commanded, is lawfull: for Gods command is the rule of good, his command maketh that good, which otherwiſe were evill, as *Abrahams* offer to kill his ſon, and the *Jewes* robbing the *Ægytians* of jewels of gold, and ſilver: and in like manner his prohibition makes that evill, which otherwiſe in it ſelfe were good, as working in a mans calling on the Sabbath day, the ſparing of the fatteſt of the cattell for ſacrifice by *Saul*; if every ſin be a tranſgreſſion of the law, it cannot be ſin to fulfill it.

But God commandeth taking of oaths as part of his worſhip, *Deut. 6. 13. Thou ſhalt feare the Lord thy God and ſerve him, and*

and ſweare by his name. Deut. 10. 20. *To the Lord thou ſhalt cleave, and ſweare by his name, he is thy praiſe, and he is thy God.* And *Jer.* 4. 2. *Thou ſhalt ſwear, The Lord liveth, in truth, judgement, and juſtice.* And to ſuch as ſwear in ſuch a holy and religious manner, God promiſeth a bleſſing both outward and inward; outward, *Ier.* 12. 16. *If they will diligently learn the ways of my people to ſwear by my name, then ſhall they be built in the midſt of my people*; inward, *Pſal.* 63. 11. *The King ſhall rejoyce in God, and every one that ſweareth by him ſhall rejoyce or glory in him.*

Ergo, to ſwear is lawfull for Chriſtians.

ANABAPTISTS *Anſwer.*

It was lawfull to ſwear when God commanded it under the law, but it is not now lawfull for Chriſtians, ſith Chriſt hath forbidden it in the Goſpel.

REPLY.

1. The ſame God is Law-giver both to the *Jewes* and Chriſtians, and the ſame truth ſhineth in the law, and in the Goſpel, onely with this difference: in the law it ſhined through a tiffany or vaile of rights, and ceremonies: but in the Goſpel as it were with open face. The vaile is now taken away, whereof religious ſwearing by the name of God was no part. For, an oath containeth not a reſemblance of Chriſt, but a worſhip of God. It is no type or ſigne of grace, but a ſeale of truth, the ſenſe whereof is meerly morall, the law of it naturall, the uſe perpetuall, the worſhip performed in it to God is eſſentiall. When we call God to witneſſe a hidden truth, in the ſincerity of our intentions, we agnize his Soveraign greatneſſe. For every oath is by a greater, *Heb.* 6. 16. we profeſſe his all-ſeeing wiſdome, we invocate his revenging juſtice, which are not rituall, but ſubſtantiall parts of worſhip. In which regard in the text of the Prophet *Jeremy* above alledged ſwearing is joyned with the feare of God, and cleaving to him; both duties of the firſt table required by the eternall morall law of God.

2. As we have warrant for ſwearing in the old Teſtament, ſo alſo in the new; for Chriſt himſelfe was made our Prieſt by oath, Heb. 7. 21. *Thoſe Prieſts were made without an oath, but this with an oath, by him that ſaid unto him, The Lord ſware*

and will not repent, Thou art a Prieſt, &c. By ſo much Was Jeſus made a ſurety of a better Teſtament. God his uſing an oath for confirmation of Chriſt his Prieſthood warranteth the cuſtome of giving and taking an oath at the Inauguration of Emperours, Coronation of Kings, Conſecration of Biſhops, Ordination of Miniſters, and generally the admiſſion of any perſon of quality into any place of truſt, or command, or weighty charge in Church or Common-wealth. God himſelfe uſing this kind of confirmation, confirmeth this kind and uſe of an oath. Neither are promiſſory oaths onely approved by the Goſpel, to bind our faith, and aſſure loyalty and fidelity, but alſo aſſertory, to clear doubtfull truths, and end litigious ſuits, Heb. 6. 16. *For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife. Even Chriſt himſelfe who is* AMEN, *the faithfull Witneſſe, and in whom all the promiſes of God are Yea and* AMEN, often coroborateth his divine Eſſayes and heavenly promiſes with that ſacred ingemination AMEN, AMEN; which is virtually, if not formally an oath, according to the ſtrict definition of an oath, which is, *affirmatio religioſa*, or as the Schooles define it more fully, *affirmatio vel negatio interpoſita religione*, a religious aſſeveration, or the affirming and denying any thing with a divine atteſtation.

Cic. 3. Offic.

3. Chriſt in the fifth of *Matthew* forbiddeth not all kind of ſwearing, but the ordinary and accuſtomary ſwearing then in uſe among the *Jewes*, and allowed by the *Scribes* and *Phariſees*, who erroneouſly conceived, that ſwearing by heaven and earth, or *Jeruſalem*, or any creature, was no taking Gods name in vain, becauſe in ſuch oaths Gods name was not uſed. This practice of theirs our Saviour condemns, and refutes their errour, Mat. 5. 34. *Swear not at all, neither by the heaven, for it is Gods Throne; nor by the earth, for it is his Footſtoole; nor by Jeruſalem, for it is the City of the great King, &c.* But of this more in the ſolution of the adverſaries objections.

ARGUMENT II.

That which hath been practiſed by God himſelfe, the elect Angels and Saints ſpeeking by divine inſpiration, cannot be ſinfull or unlawfull; elſe we ſhould make God himſelfe the authour of ſin, and lay impiety or iniquity to the charge of holineſſe and juſtice it ſelfe.

But

But the Scripture bringeth in, firſt God ſwearing, *Gen.* 50. 24. *Exod.* 13. 5. 11. *Exod.* 33. 1. *Numb.* 14.16.23.30. *Numb.*32. 10, 11. *Deut.* 1. 8. & 8. 35. *Ioſ.* 5. 6. *Pſal.* 95. 11. & 110.4. *Heb.* 6. 17. & 7. 21, 22. Secondly, Angels, *Dan.*12. 7. *I heard the man clothed in linnen, when he held up his right hand and his left to heaven, and ſware by him that liveth.* Rev. 10. 5, 6. *And the Angel, which I ſaw ſtand upon the Sea, and upon the Earth, lifted up his hand to Heaven, and ſware by him that liveth for ever, that there ſhould be time no longer.* Thirdly, the Saints; *Abraham, Gen.* 21. 24. *Iacob,* 31. 53. *Ioſeph, Gen.* 47. 35. *Moſes, Ioſ.* 14. 9. *David,* 1 *Sam.* 20. 3. & 24. 22. *Jonathan,* 1 *Sam.* 20. 16. *Eliah,* 1 *Kings* 17. 1. *Gedaliah,* 2 *Kings* 25. 24. *Aſa,* 2 *Chro.* 15. 14. *Obadiah,* 1 *Kings,* 18. 10. *Eliſha,* 2 *Kings* 2.6.

Ergo, ſwearing is not unlawfull.

ANABAPTISTS *Anſwer.*

God giveth the law to us, not to himſelfe; and for the examples alledged out of the old Teſtament, they are no good precedents for us to follow, becauſe the people of God were not forbidden to ſweare by God in the Law, but we are by Chriſt in the Goſpel.

REPLY.

Though God be under no law, yet he is a law to himſelfe, his nature is his law, which he never doth or can tranſgreſſe, violate or diſpenſe with. *He is all light, and there is no darkneſſe;* all truth, and there is no falſhood; all juſtice, and there is no iniquity in him. 1.

Neither is it true that the Saints under the Goſpel lie under a greater reſtraint in reſpect of oaths, then thoſe under the law: for as they, ſo theſe have not refuſed upon juſt cauſe, and weighty occaſions to appeal to God, and call him to atteſt the truth of their ſpeeches and ſincerity of their intentions. For how many ſacred atteſtations in this kind find we in the writings of the Apoſtle? neither can it be ſaid he uſed them being tranſported by paſſion, or out of infirmity, for his Epiſtles are inſpired, and the religious aſſeverations in them are no other then the dictates of the holy Ghoſt. Such are theſe, Rom. 1. 9. *God is my* 2.

witneſſe whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing I make mention always of you in my prayers. Rom. 9. 1. I ſay the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſſe in the holy Ghoſt, that I have great heavineſſe and continuall ſorrow in my heart. 2 Cor. 1. 23. I call God for a record upon my ſoule, that to ſpare you I came not as yet to Corinth. Gal. 1. 20. Now the things which I write unto you, behold, before God I lie not. Phil. 1. 8. For God is my record how greatly I long after you all in the bowels of Jeſus Chriſt. 1 Theſ. 2. 10. Ye are witneſſes, and God alſo, how holily, and juſtly, and unblamably we behaved our ſelves among you that beleeved.

Argument III.

No part of Gods true and ſubſtantiall worſhip can be ſinfull; elſe vertue ſhould be vice, and godlineſſe it ſelfe wickedneſſe, light ſhould be darkneſſe, and good, evill. But ſwearing with ſuch cautions and proviſo's as are ſet down by the Prophet *Jeremy*, is a part of Gods true and ſubſtantiall worſhip; for it is a religious invocation of his name, with an acknowlegement of his omniſcient wiſdome, and omnipotent juſtice: omniſcient wiſdome, whereby he knoweth all hidden things and the very thoughts and intentions of the heart of man; and omnipotent juſtice, whereby he is able and will puniſh thoſe ſinnes which come not within the walke of mans juſtice.

Ergo, ſwearing after a religious manner cannot be ſinfull.

Argument IV.

Whatſoever is neceſſary for the detecting and puniſhing of wickedneſſe and vice, and the acquitting of innocency, and preſervation of all humane commerce, and ſociety, cannot be ſinfull and unlawfull. For where God appointeth the ends, he appointeth alſo the meanes; and as the powers that are ordained by God, ſo the eſtates that are to continue among them are eſtabliſhed by him.

But the giving and taking of oaths is neceſſary for all theſe ends, as the experience of all Societies demonſtrates, and the practice of all Courts both Eccleſiaſticall and Civill, and the

the cuſtome of all nations, wherein there is any uſe at all of diſtributive or communicative juſtice.

Ergo, taking and giving Oaths cannot be unlawfull.

To theſe two latter arguments, becauſe the Anabaptiſts have ſhaped as yet no anſwers, I forbear to adde any thing for the confirmation or illuſtration of them, and now I come to refell their objections, and break in pieces thoſe bulruſhes, wherewith they fight againſt the lawfull uſe of oaths, as well publike as private.

If all Oaths are forbidden ſimply, then no Salvo's, or Proviſo's, or limitations above mentioned will help the matter. *Object.*

But all oaths are forbidden ſimply, *Mat.* 5.24. *But I ſay unto you, Swear not at all*; *and* James 5.12. *But above all things my brethren ſwear not.*

Ergo, no religious Chriſtian muſt or may ſwear upon any tearms.

To oppoſe as it were the prohibition of the Son to the command of the Father, and to affirm that which the Father commandeth in the Law, the Son forbiddeth in the Goſpel, is to blaſpheme with *Marcion*, and make the precepts of the Holy Ghoſt to claſh one againſt another. I anſwer therefore as before, that our Saviour forbiddeth not all kind of oaths, or manner of ſwearing, but ſuch as was then in uſe, and allowed by the *Scribes* and *Phariſees*, who fondly and abſurdly conceived, that to ſwear by heaven or by earth or any other creature was no breach of the third Commandement, becauſe in ſuch oaths they took not Gods name in vain; and this is Saint *Jeromes* interpretation: Chriſt, ſaith he, *forbids us not ſimply to ſwear, but not to ſwear by the creatures, viz.* either by the heaven, or earth, as the *Scribes* and *Phariſees* uſed to ſwear; nor by the light, as the *Manichees*; nor by the Starres, as *Iupiter*, in the poet, *per ſidera juro*; nor by the life of their Princes, as the *Ægyptians*, and *Romans, per genium Cæſaris*; or, *per patrios cineres*, by their parents aſhes, as moſt of the heathen. For ſith ſwearing is a part of divine worſhip, to ſwear by any creature is to aſcribe a deity unto it, and to commit idolatry. And if the originall be read without a *comma* or *colon* thus, Swear not at all neither by heaven, &c. then it is evident that Chriſt in theſe words forbids not the act

Sol. 1.

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Calv. inſtruc. adv. Anabap. *Populus male inſtructus à ſuis doctoribus putabat non juvari cum oblique ſumebatur nomen Dei.* Comment. *in* Matth. *non prohibet, ne juremus, ſed ne juremus per creaturas.*

of ſwearing, but the unlawfull form, but becauſe in ſome ancient copies there is a *colon* after the prohibition, Swear not at all: I anſwer,

Secondly, that Chriſt here forbids all Chriſtians to ſwear upon any ſlight, or trifling occaſion, or in their ordinary communication; but ſaith he, *let your yea, be yea; and nay, nay*; that is, affirm a truth, and deny a falſhood ſimply and barely without making the holy and reverend name of God acceſſary to your vain and triviall diſcourſes; no grave or ſage perſon would endure to be brought in for a witneſſe in every petty matter of ſmall or no conſequence, to which yet moſt men tremble not to call the Soveraign Majeſty of heaven and earth to teſtifie. An oath, ſaith *Ariſtotle*, is τιμιώτατόν τι, a thing moſt precious and venerable, not unfitly compared by S. *Auguſtine*, *to a dangerous medicine, never to be applied but in a deſperate diſeaſe*: then and then only an Oath is warrantable, when nothing but an Oath can be availeable.

[a] Pet. Mart. *loc. com. claſſ. 2. c. 2. Legem à nobis exigit, ut ita ſideliter & ex charitate ſimul vivamus, quo nobis non opus ſit juramento.*

[b] Auguſt. *Sermone 28. de verb. Apoſt. Dominus & Iacobus ideo prohibuerunt jusjurandum, non ut illud prorſus è rebus humanis tolleret, ſed quia caveremus à perjurio non facile jurando.*

Chriſt, ſaith [a] *Peter Martyr*, requires that all Chriſtians ſo carry themſelves, that there need to be no Oath among them. [b] S. *Auguſtine* further addeth, that to prevent the danger of perjury, Chriſt here forbiddeth all cuſtomary ſwearing, becauſe perjury is a precipice and breakneck of the ſoul, Chriſt forbids us as it were to come near the edge of the hill, and not at all to venture upon an Oath unleſſe we be drawn thereto, and lawfully required by a Magiſtrate or ſome other, in a caſe of great importance.

Obj. 2. Secondly, the *Anabaptiſts* diſpute thus, Whatſoever commeth of evill is ſinfull: but all Oaths come from evill. (For Chriſt himſelfe, *Matth.* 5. 37. ſaith, *Let your communication be yea, yea, nay, nay: for whatſoever is more then theſe commeth of evill*) *Ergo*, all Oaths are ſinfull.

Sol. 1. But we anſwer, Firſt, that the Propoſition is not currant. All that commeth from evill, or is occaſioned by evill, is not ſinfull. For, *Ex malis moribus bonæ naſcuntur leges*, The beſt laws were enacted upon ill occaſions, and very corrupt manners of men:

apparell

apparell at the firſt came from evill, *viz.* ſhame for ſin; and ſingular Antidotes and remedies, were found by occaſion of venemous humours, and maladies of the body: yet are they good and wholſome: ſo, though giving and taking Oaths came at the firſt from evill, namely the want of charity, or fidelity in men, yet it doth not follow that Oaths are evill or ſinfull in themſelves.

The aſſumption is not true of all Oaths, but of vain, raſh, or falſe Oaths, or cuſtomary ſwearing at every other word in an ordinary communication, theſe come from evill, (*i.*) the Devil, or from an ill habit, or a bad conſcience. 2.

Obj. 3. The *Anabaptiſts* argue thus, thoſe things that are future are not in our power, therefore in ſwearing to doe ſuch or ſuch things, to perform ſuch or ſuch Covenants, is to expoſe our ſelves to the danger of Perjury.

But we anſwer.

1. That, if there were any force in this argument at all, it would overthrow all promiſes, as well as Oaths; nay it would impeach our vow in Baptiſme, to forſake the Devill and all his works, and to fight under Chriſts Banner, &c. For thoſe things are not in our power, and therefore in thoſe and all other promiſſory Oaths there is a condition tacite or expreſſed, *Si Deus voluerit*, as far as God ſhall enable us, or, So help me God, or God being my helper.

2. In all ſuch Oaths by which we bind our ſelves to perform any future act, we ſwear not ſimply to make good the event, which often is not in our power, but we engage our wils and utmoſt endeavours; neither are we guilty of perjury if we would and could not, but if we could and would not keep truth, and be as good as our words.

Obj. 4. If the heathen have been more carefull to refrain the violation of the name of God by frequent and uſuall ſwearing then we, they ſhall riſe up in judgement againſt Chriſtians, and condemn them at the laſt day: for among them the Prieſts ſeldome or never ſwear: the *Eſſens* eſteemed no better of ſwearing then of perjury: if a man among them were put to his Oath, they accounted him a confeſſed lyer, and ſuch an one who had loſt his reputation among honeſt men. *Plutarch* in his *Roman* Problemes

blemes yeelds a reaſon why the Prieſt of *Jupiter* might never
" ſwear, becauſe they held it a great derogation to that venerable
opinion all ought to have of him. *Pythagoras* was ſo ſtrict in this
[c] Curtius lib. 7. *Græcorum cautio eſt alia conſignare, & Deos invocare, nos religionem in ipſa fide novimus.* [d] *Qui non reverentur homines, fallent Deos.* Cic. pro Roſc. Comœdo.
point, that when he might have avoided a mulct of three talents
= if he would have ſworn, he choſe rather to endure the penalty,
then he would take an Oath in defence of the truth. [c] The *Scythians* refuſed to take an Oath enjoyned them by *Alexander*,
" and ſcoffed at the ſcrupulous caution of the *Grecians*, who would
paſſe no act without ſigning it, and ſwearing it; *Scythæ ſolendo fidem jurant*, our *Scythians* faith is our band, and our promiſe our oath. [d] Thoſe who bluſh not to break their faith with
" men, will make no ſcruple of conſcience to forſwear themſelves
by their Gods: An honeſt mans word is as good as his oath,
and a prophane perſons oath is no more to be regarded then
his word.

Sol. 1. All theſe examples of the Heathen may be alledged to good
" purpoſe, to ſhame and confound thoſe Chriſtians in name, who
rap out Oaths by no allowance, who turn Chriſts meritorious
ſufferings in all his parts into blaſphemies, and *wound his very wounds*. Aſſuredly if men ſhall give account at the day of
, Judgement of every idle word, much more of execrable Oaths:
but it will not follow, we may not ſwear lightly or raſhly to the
great diſhonour of God, and ſcandall of religion; and therefore we may not honour God by an Oath, by calling him to
witneſſe in matters of greateſt moment, whereby we agnize his
Soveraign Majeſty, we profeſſe his all-ſeeing wiſdome, we in-
" vocate his ſin-revenging juſtice, againſt all thoſe who dare put
his holy and dreadfull name, to that which their conſcience tells
them is a falſhood.

Whereas it is ſaid that an honeſt man will have as well a care
of his word as his oath, and a diſhoneſt man as little regard of
his oath, as his word; this is but a vain flouriſh: for an honeſt
" man who will have a care of his word, will have a greater care
of his oath: and a twiſt is ſtronger then a ſingle ſtring; and although many diſhoneſt men will falſifie their word for their advantage, yet they will not ſo eaſily be brought to forſwear
" themſelves, in regard of the ſevere penalty of the law, and the
infamy and horrour of the ſin of perjury: whreof the *Hebrew*
writ-

write, that at the giving of the Tables in Mount *Sinai*, *when the Law was proclaimed againſt Perjury, heaven and earth ſhook, as it were trembling at ſo horrid a crime.* The iſſue and effect of all is this, as God ſweareth by himſelf for our comfort, ſo we may ſwear by him, for his glory: nay, the Prophet goeth farther, *We ought*, and it is our duty to *take an Oath in truth, by the truth, and for the truth*; *in truth*, that is, in a true and juſt cauſe; *by the Truth*, that is, by God, who is the truth; and *for* the *truth*, that is, for the manifeſtation and confirmation of the truth.

Martyr. loc. com. claſſ. 2. cap. 7. *Cum in Sinai daretur tabulæ, ſtatim ut lata lex eſt de perjurio totus orbis eſt conceſſus.* Ier. 4. 2.

The ſecond difficulty concerning Oaths, is, whether they may be impoſed; I anſwer briefly, they may, both by ſupream and inferiour Magiſtrates, deriving their authority from him; This I prove, Firſt, by clear teſtimony of Scripture: Secondly, by the examples of holy and religious men, who have both adminiſtred and taken ſuch Oaths: Thirdly, by evidence of reaſon.

Argument I.

In the charge that *Joſhua* gave to the Elders, Heads, Judges and other officers of *Iſrael*; among other things, there is this remarkable paſſage: *Ye ſhall not make mention of the name of other Gods, nor cauſe to ſwear by them: neither ſerve them, nor bow your ſelves unto them: but cleave to the Lord your God, as ye have done this day*: Whence I thus frame my argument. Ioſh. 23. 7, 8.

What the Rulers of *Iſrael* are forbidden to doe to other gods, this paſſage ſheweth, that they may and ought to doe to the true God.

But the Rulers of *Iſrael* are forbidden to make mention of, or cauſe any to ſwear by the gods of the heathen.

Ergo, they may, and ought to make mention of the name of the true God, and require, and cauſe men to ſwear by him, when an oath ſhall be required of them.

Argument II.

What the Saints of God are recorded to have done, and they are no where reproved for the doing thereof, in holy Scripture, we may doe; for all thoſe *things were written for our example*, 1 *Cor.* 10. 6. But the Saints of God are recorded

corded in holy Scripture, to have exacted, and taken oaths
" impoſed: for *Abraham*, Gen. 24. 23. *maketh his ſervant ſwear by the Lord God of Heaven, that he ſhould not take a Wife to his ſon of the daughters of the* Canaanites: *David* being urged by *Saul*, ſware, 1 *Sam.* 24. 21, 22. *that he would not cut off* Sauls *ſeed after him.* Ezra *made the chief Prieſts, and all* Iſrael *to ſwear that they would put away their ſtrange Wives, according to the commandement of God,* Ezra 10. 5. Nehemiah, 5. 12. *called the Prieſts and took an oath of them, that they ſhould doe according to their promiſe, that they ſhould reſtore unto their brethren their lands, their vineyards, their olive-yards, their houſes, and alſo the hundred part of their money, and of their corn, wine, and oyle, they exacted of them.*

Ergo, Chriſtians may lawfully both impoſe and take oaths.

ARGUMENT III.

All Chriſtian Magiſtrates may command thoſe who are ſubject to their authority, ſuch things as are lawfull and neceſſary for the diſcharge of their office, and the preſervation of humane ſociety.

But oaths are things lawfull, as is proved in the former queſtion; and they are neceſſary for the execution of the Magiſtrates office, and the preſervation of humane ſociety: For without ſuch oaths the Cõmon-wealth hath no ſurety upon publique officers and miniſters; nor Kings upon their Subjects; nor Lords upon their Tenants; neither can mens
" titles be cleared in cauſes civill, nor juſtice done in cauſes criminall; nor dangerous plots and conſpiracies be diſcovered againſt the State.

Ergo, Chriſtian Magiſtrates may command thoſe that are under their authority, to take oaths; and this is the conſtant judgement of the Reformed Churches.

Harm. confeſ. ſec. 19. nempe Helvetica c. 30. *Damnamus Anabaptiſtas, qui negant Magiſtratui juramenta præſtanda eſſe.* Auguſt. 2. confeſ. art. 16. *Chriſtianis licet exercere judicia, lege contrahere, tenere proprium, juſjurandum poſtulantibus Magiſtratibus dare.* Et infra, *Damnant Anabaptiſtas, qui interdicunt hæc civilia officia Chriſtianis.*

Object. 1. But they object, no man may be enforced to any act of Religion, for *Tertullian* ſaith acutely and truly, *nec Religionis eſt*
" *Religionem cogere*; *It is againſt Religion, to compell or enforce Religion.* But the taking of an oath whereby we invocate God, is an act of Religion: Therefore no man may or ought to be enforced to take an oath.

There

There are two ſorts of acts of Religion, inward and outward. *Sol.*
First, inward, as to adhere to God, to love him, to beleeve in him, and put our confidence, and place our happineſſe chiefly in him: theſe, and ſuch like acts of Religion cannot be enforced.
Secondly, outward, as comming to Church, receiving the Sacrament, and making confeſſion of our faith; faſting and prayer: theſe latter may be enforced, as we ſee by the example of *Joſiah*, 2 Chr. 24. 23. *who compelled all* Iſrael *to ſerve the Lord*, and by the ſpeech of Luke 14. 23. the King in the Parable, *who made a great ſupper, and bade many gueſts, and when they had made their ſeverall excuſes, ſaid to his ſervant, Goe to the high-ways and hedges, and compell them to come in, that my houſe may be full.* Among the latter acts of Religion is the taking of an Oath, which though in all leagues, and covenants, and holy vows, it ought to be free; yet in divers caſes for the manifeſtation of truth in legall proceedings, and ſetting a period to otherwiſe endleſſe ſuits, may lawfully be exacted and impoſed.

No Chriſtian Magiſtrate, or any other, may encroach upon *Obj.* 2. the Soveraign prerogative of Almighty God. But it is the Soveraign prerogative of Almighty God, to bind the conſciences of men: therefore no Magiſtrate or any other, may impoſe an oath, whereby the conſciences of men are tied and bound.

As it is the prerogative of God to ſearch the heart, ſo alſo to *Sol.* 1. bind the conſcience immediately and directly: the laws, ordinances or commands of men, may work upon the outward man, but they cannot engage the conſcience directly and immediately, or by themſelves; but ſo far onely as they may be included in the generall command of God, which is to obey thoſe that are ſet over us in ſuch things, as are not repugnant to his will. Whence it is that the Apoſtle preſſing the doctrine of obedience to higher powers ſaith, *Rom.* 13. that *we muſt needs be ſubject, not only for Wrath, but for conſcience ſake.*

This very particular of ſwearing by Gods name, when we are *2.* required thereunto is commanded by God himſelf, *Jer.* 4. 2. and ſo the Magiſtrates command hath ſtrength and power, to tie the conſcience from Gods command.

None ought to be put to their oath who are like to forſwear *Obj.* 3. themſelves, for this both the Civill and Canon Law forbiddeth,

// becauſe it is a kinde of thurſting men down a ſteep hill, to the ruine of their ſouls by perjury. But ſuch is the condition of the greater ſort of men, that it is very likely for hope of reward, or to ſave their lives, limbs, liberty, or eſtate, they will ſtrain a vein § in their heart, and take a falſe oath: therefore men ought not to *Sol.* 1. be put to their oaths.

If a man be defamed for a prophane perſon, or common ſwearer, and much more, if he have been convicted of perjury, / he ought not to be put to his oath; leſt where before *he daſht*, he may the ſecond time *make ſhipwrack of his faith and a good conſcience*. But the rule of the law is, *Supponitur eſſe bonus, qui* // *non probatur eſſe malus*; *He is ſuppoſed to be an honeſt man, againſt whom there are no proofs, or ſtrong preſumptions that he is otherwiſe.*

2. Though the Magiſtrate in ſome caſes for the publick good, exact an Oath of many men who forſwear themſelves, yet is not the Magiſtrate any way author of, or acceſſary to their perjury. For he requireth them to ſwear truly, not falſly, and for ought // that he knoweth, they may as well clear themſelves as condemne themſelves upon their oath; neither doth there appear unto him any cauſe, or juſt ſuſpition, that the party to be // ſworn, is like to take a falſe oath; for if there doe, both in conſcience and in diſcretion, he will be ſhie of adminiſtring an Oath to ſuch a perſon, in ſuch a caſe.

The third difficulty concerning oaths is, whether the Oath *ex Officio*, be lawfull; that is, whether a Magiſtrate Eccleſiaſticall, or temporall, may require and exact an Oath of a man, which in duty he is bound to take, in a caſe which concerns himſelfe = and may tend to his own prejudice and damage. As in *Ninus* his victories, every former conqueſt, was *gradus futuræ victoriæ, a degree and ſtep to a latter*: ſo it falleth out in the determination of the difficulty concerning oaths: the reſolution of the = former queſtion, is a ſtep and furtherance to the latter. For if oaths be lawfull, the Magiſtrate may enjoyn them by his authority; and if he may impoſe any oath, eſpecially the oath *ex Officio*; without which, the ordinary proceedings, as well in Ecf cleſiaſticall Courts, as Temporall, will be ſtopt; and all ſpeedy courſe of juſtice hindred: And although what hath been formerly alleaged in juſtification of the impoſition of oaths, might ſuffice

to

to reſolve the conſciences of men, not fore-ſtalled with prejudicated opinions: yet becauſe this kinde of oath hath been of late cried down with much vehemency and bitterneſſe, for the ſatisfaction of ſcrupulous mindes, I will endeavour to bring more pregnant proofs, for the lawfull and neceſſary uſe thereof, then I have yet found in any, who have travelled moſt in this argument, eſpecially to bring *water to their own Mils.*

Argument I.

Every oath which may be taken in truth, judgement, and righteouſneſſe, is lawfull. Such is the oath *ex Officio.*
Ergo, lawfull.

The Propoſition is the Prophet *Jeremies*, the aſſumption is thus proved according to each part of it. Firſt, it may be taken *in truth*, neither is it required otherwiſe to be taken; the tenour of it being, » There are Articles in Court againſt you, or que» ſtions to be demanded of you; you ſhall anſwer the truth, the » whole truth, and nothing but the truth, ſo far as you know » and by the law you are bound, ſo help you God. Secondly, it may be taken in *judgement*, for before we are required to give anſwer to any particular, the Articles are diſtinctly read unto us, and we may deliberately and judiciouſly ſhape our anſwer thereunto at the preſent, if we perfectly remember every circumſtance, and finde no ſcruple in the interrogatory: or we may crave farther time to bethink our ſelves, to give a fuller anſwer. Thirdly, it may be taken in *righteouſneſſe:* for if we be innocent, by our oaths, we ſhall acquit our ſelves; and if guilty, we ſhall give way to juſtice to proceed: and as it is a righteous thing to acquit an innocent, ſo alſo to detect a Malefactor, in which regard *Joſhua* perſwadeth *Achan* to *glorifie God by confeſſion of his ſinne.* Ioſh. 7. 19.

Argument II.

For what we have a precedent from the actions of our Saviour, we may lawfully doe. For S. *Bernard* ſaith truly, every action of Chriſt ſerveth for our inſtruction.
But we have a precedent from Chriſt, for anſwering directly

upon oath in a caſe criminall; which proved alſo capitall, *Matth.* 26. 63, 64. *The High Prieſt ſaid unto him, I adjure thee by the living God, that thou tell us whether thou be the Chriſt, the Son of God: Jeſus ſaid unto him, thou haſt ſaid. Nevertheleſſe I ſay unto you, hereafter ſhall you ſee the Son of God ſitting at the right hand of power, and comming in the clouds of Heaven. Then the High Prieſt rent his cloathes, ſaying, he hath ſpoken blaſphemy.*

Ergo, we may lawfully anſwer upon oath, in a cauſe criminall, concerning our ſelves.

ANABAPTISTS *Anſwer.*

That as it was no robbery in Chriſt to be equall with God, ſo it was no blaſphemy in him to ſay that he was the Son of God: and therefore this anſwer of Chriſt was in no caſe criminall; and conſequently, his example no precedent for us in the like.

REPLY.

1. It is true, that neither Chriſt himſelf, nor any of his holy Martyrs or Saints, who have been put to moſt cruell torments, and death, were guilty of any ſuch ſin or crime before God, for which they notwithſtanding ſuffered ſuch things: yet, becauſe either by the Roman laws, or in the opinion of the Magiſtrate, thoſe things of which they were accuſed, were eſteemed crimes; and they puniſhed as Malefactors: their examinations and trials are truly ſaid to be proceedings in *criminall, yea in capitall cauſes*: and the patient is as much prejudiced, and infinitely more wronged, if he ſuffer death or bonds, upon his confeſſion of the fact, if it be no crime at all. Therefore this example ſerves to that end, for which it is brought.

2. If it had been either unlawfull for the High Prieſt to require Chriſt to anſwer upon oath, concerning that which the High Prieſt judged a capitall crime, or for Chriſt to have given a direct anſwer in ſuch a caſe: he would have reproved the High Prieſt for adjuring him in ſuch manner as he did: or at leaſt anſwered him with ſilence as he did *Pilate*, and him alſo in other queſtions.

ARGUMENT

ARGUMENT III.

What was appointed by the law of God, cannot be in its own nature ſinfull, or repugnant to the law of Nature. For though ſome part of the Law of God delivered by *Moſes*, doth not now binde us to the performance thereof: yet we are bound to believe that law was *juſt, and holy, and good*; and commanded nothing in its own nature ſinfull, or repugnant to the law of Nature, or right reaſon.

But anſwering upon oath in cauſes criminall, which might tend much to the prejudice and damage of the examined, was appointed by the Law of God. Exod. 22. 11. Numb. 5. 19. 1 King. 8. 31. Ezra 10. 5,11.

Ergo, anſwering upon oath in cauſes criminall, is not ſinfull and repugnant to the Law of Nature.

ANABAPTISTS *Anſwer.*

Neither are the Iudicials of Moſes *now in force, neither was any oath* ex Officio *adminiſtred to the* Jews *like to ours.*

REPLY.

This Argument is not brought to prove the neceſſity of taking an oath now in thoſe very caſes, as namely of jealouſie, loane, and the mariage of ſtrange Wives, but the lawfulneſſe of demanding, and taking an oath in cauſes criminall in generall. 1.

All theſe inſtances come home to the point in queſtion, and the Argument holdeth ſtrong *à comparatis* after this manner. No ſufficient reaſon can be alleaged, why oaths may not be impoſed and taken, as well by Chriſtians under the Goſpel, as by Jews under the Law in cauſes criminall, reflecting upon themſelves: but oaths were lawfully demanded and taken by the Jews in cauſes criminall, therefore they may be ſo by Chriſtians. 2.

That ſuch oaths were by Gods law enjoyned to the Jews, appeareth firſt in caſe of loane or truſt, *Exod.* 22. 10, 11. *If a man deliver to his neighbour an Aſſe, an Oxe, or a Sheep, or any beaſt to keep; and it dye, or be hurt, or driven away, no man ſeeing it: then ſhall an oath of the Lord be between them both, that he hath not put his hands to his neighbours goods, and the owner of it ſhall accept thereof, and he ſhall not make it good: but if it be ſtolne from him, he ſhall make reſtitution unto the owner thereof.*

In

In the caſe of jealouſie, *Numb.* 5. 19. And *the Prieſts ſhall ſet the woman before the Lord, and uncover the womans head, and put the offering of memoriall in her hands, which is the jealouſie offering: and the Prieſt ſhall have in his hand the bitter Water, that cauſeth the curſe; and the Prieſt ſhall charge her by an oath, and ſay to the woman, If no man hath lyen with thee, and if thou haſt not gone aſide to uncleanneſſe with another, in ſtead of thy husband, be thou free from this bitter water, which cauſeth the curſe, &c.* In the caſe of treſpaſſe, 1 *King.* 8. 31. If *any man treſpaſſe againſt his neighbour, and an oath be laid upon him, to cauſe him to ſwear; and the Oath come before thine Altar in this houſe: then hear thou in Heaven, and doe, and judge thy ſervants, condemning the wicked, to bring his way upon his head; and juſtifying the righteous, to give him according to his righteouſneſſe.* In caſe of prohibited mariages, *Ezra* 10. 5, 11. *Then aroſe* Ezra, *and made the chief Prieſts, the Levites, and all Iſrael to ſweare, that they would put away their ſtrange Wives of the people of the Land: and they ſware. And* Ezra *ſtood up and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to increaſe the treſpaſſe of Iſrael. Now therefore make confeſſion unto the Lord God of your Fathers, and doe his pleaſure; and ſeparate your ſelves from the people of the Land, and from the ſtrange wives.* It is true, theſe caſes are not every way parallel to ours, for our Prieſts have no *receipt* at this day, to make the *water of curſing*; nor are we prohibited to marry with Forreiners, ſo *we marry in the Lord:* neither doe we put men to their oaths in actions of treſpaſſe, but if the party accuſed deny it, we convince him by witneſſes: yet this exception cutteth not aſunder the ſinewes of the former Argument. For though the caſes in particular be very different, yet they agree in this generall; that oaths have been lawfully urged and exacted of men, touching matters damageable, criminall and penall to themſelves: And if oaths may be lawfully impoſed and taken in this kinde, to ſatisfie the humour of a jealous Husband, or ſtill the clamour of a private perſon wronged, how much more is it equall and juſt that this be done upon the Judges office, who is no way privately intereſſed, and for the ſatisfaction and preſervation of the Church

or

or Common-wealth, to remove a common ſcandall and offence by the parties clearing himſelf, or his condigne puniſhment?

ARGUMENT IV.

What is juſt and equall and may be done without breach of Gods law in Temporall Courts cannot be unjuſt, nor derogatory to the divine law in Spirituall.

But oaths *ex Officio* though not known by that name, are uſually taken and held to be juſt and lawfull in temporall Courts, namely, Leet-Courts, Seſſions, Aſſiſes, Chancery, and Court of Requeſt. For the Jury are upon oath to preſent all annoyances, abuſes, and tranſgreſſion of penall Statutes, whereof themſelves may be, and often are guilty; and the Defendants in Court of Requeſt and Chancery, anſwer upon oath to Bils put up againſt them, the particulars whereof often deeply concern them; and in caſe they give not a direct and full anſwer, they proceed againſt them, *pro confeſſis*: and if they anſwer directly and fully, in caſe they are faulty, either by denying they forſwear themſelves, or by confeſſing the matter of fact, they conſequently, condemn themſelves: nay, which is very conſiderable, they who are the greateſt oppugners of our Eccleſiaſticall Courts, and greateſt ſticklers for the diſcipline of *Geneva*, are forced to make uſe of the oath *ex Officio* themſelves. For *Comperell* was appointed by the Conſiſtory of Elders of *Geneva* to be examined upon oath concerning three interrogatories about dancing, whereof two concerned what he had in his very purpoſe and intention of minde; and this their practice was agreeable to the decree of a Nationall Synod held in *France*, in the year 1565. whereby it is reſolved that the faithfull may be *conſtrained* by the Conſiſtory to tell the truth, ſo far forth as it derogateth nothing from the authority of the Magiſtrate. This *conſtraint* could not be by fine or impriſonment, or torturing the body: for in ſo doing, then they ſhould trench upon the civill Magiſtrates right, but by impoſing of an oath, which is a kinde of *torturing of the conſcience*.

Ergo, the oaths *ex Officio*, are juſt and lawfull in ſpirituall Courts.

Argument V.

If the oath of purgation, whereby a man in a cauſe criminall is required to take his corporall oath, that he is not guilty of ſuch an offence, wherewith he is charged, be lawfull, the oath *ex Officio* cannot be unlawfull: for they are either the ſame, or at leaſt ſtand upon the ſame ground. But oaths of purgation, as they have been very ancient, ſo they have been always held lawfull, and in many caſes neceſſary.

Ergo, the oath *ex Officio*, is alſo lawfull.

Dictis Cretenſis, l. 2. *de bello* Trojan.

Now for an oath of purgation, we find it as ancient as the *Trojan* wars: *Agamemnon* being ſuſpected to be naught with *Hippodamia*, commanded an Hoſt, or Sacrifice to be brought, and drawing his ſword, he divided it into two parts; and paſſing between them with his bloudy ſword, ſware that he had never defiled *Hippodamia* by incontinence. In the eighth generall Councell, Act. 5. when *Photius* the Heretick was demanded by the Councell, whether he would admit of the Ordinances of the holy Fathers, and he anſwered not any thing thereunto; the Preſident of the Synod ſignified unto him, that by that his ſilence he ſhould not eſcape, but the rather be condemned; ſilence in

Can. 21.

ſuch a caſe evidently arguing guilt. In a Councell held at *Tibur*, a Lay-man in caſe of vehement ſuſpition, is appointed to purge himſelf by his oath: and a Prieſt to be interrogated by the

Grat. 12. q. 4. c. *mandaſtis.*

conſecration of the holy Sacrament; and before this, *Sixtus* the third an ancient Biſhop of *Rome*, upon the accuſation of

Greg. Ep. 23. *ad* Iuſtin. & lib. 2. Ep. 8.

one *Baſſus*, did willingly make his purgation upon oath; and *Gregory* the great enjoyned *Leo*, *Memius* and *Maximus*, three Biſhops, to clear and purge themſelves of ſeverall crimes by their oaths.

Anabaptists *Objection.*

Obj. 1.

But they object out of the law, *Nemo tenetur ſeipſum accuſare vel prodere, ſive propriam turpitudinem revelare:* no man is bound to accuſe or detect himſelf, or lay open his own ſhame. But by taking the oath *ex Officio*, he bindeth himſelf, if he be a Delinquent, to diſcover his own crimes; and ſo lay open his nakedneſſe: therefore no man is bound to take the oath *ex Officio*.

No

No man is bound to go to the Magiſtrate, and indict himſelf, and give the firſt notice of any crime he hath committed: but the caſe is altered, when upon a fame, or ſtrong preſumptions, he is legally called before a Judge, and according to form of law, required upon oath to teſtifie the truth. For then, as ſaith *Aquinas, Non ipſe ſe prodit, ſed ab alio proditur, dum ei neceſſitas reſpondendi imponitur, per eum cui obedire tenetur: He doth not detect himſelf, but is detected by another; when the Judge to whom he is bound to anſwer directly, by interrogation upon oath extorts the truth from him.* *Sol.* 1.

Neither doth the Law, nor the Judge principally, nor in the firſt place intend by miniſtring ſuch an oath, to intangle, much leſſe condemn him out of his own mouth; but finde out the truth, and clear the party thereby, if he be innocent; and in ſuch caſe, by refuſing the oath, he wrongs himſelf in his own cauſe. 2.

We cannot follow a better Precedent then our Saviour, but he when he was examined of his Diſciples and Doctrine, *Joh.* 18. 19. would give no direct anſwer, whereof the high Prieſt might have taken advantage; but puts him off, *verſ.* 20, 21. to thoſe that heard him, ſaying, *I ſpake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the* Jews *always reſort; and in ſecret have I ſaid nothing; Why aſkeſt thou me? aſke them that heard me.* Therefore we ought not to confeſſe ought againſt our ſelves by oath, or otherwiſe: but put our adverſaries to the proof. *Obj.* 2.

In a caſe where other proof may be had, there is no neceſſity for a man to give advantage to his adverſary by his own confeſſion: but in caſe there be no other evidence, and the lawfull Magiſtrate to whom we are bound to give a direct anſwer in obedience to his lawfull command, this example of our Saviour doth not warrant us to uſe any evaſion or tergiverſation. *Sol.* 1.

The example of our Saviour was truly alledged above to the contrary, for though upon a bare interrogation of the high Prieſt, he did not diſcover himſelf unto him, what he was: yet upon his adjuration, which was a requiring to anſwer upon oath, he acknowledgeth himſelf to be Chriſt the Son of God. 2.

Every oath ought to be for confirmation, to put an end to all ſtrife, *Heb.* 6. 16. But this oath *ex Officio*, is not miniſtred to make *Obj.* 3.

an end of any Litigious ſuit, but rather to begin it, and ſet it on foot; for as ſoon as Articles are put in againſt a man, before any pleading of the cauſe on either ſide, this oath is uſually tendred.

Sol. 1. There are two ſorts of oaths, promiſſory of things to come, aſſertory of things paſt. In promiſſory, there is no reſpect at all had to compoſe any difference, or controverſie, but to aſſure loyalty or fidelity: in aſſertory oaths, one end is ending ſtrifes, but not the onely end, neither doth the Apoſtle imply, that every controverſie may be decided and ended by a ſingle mans taking his oath. For this oath may be ſuſpected, and the contrary thereunto depoſed by others; and ſometimes evidence of fact controls his oath: but the meaning is, that in controverſies among men, the oath of an honeſt man, is a great means to ſet a period to farther waging of Law.

2. Even this oath tendeth to the ſpeedier ending of controverſies; and oftentimes it ſtops all farther proceedings, when the party burthened by preſumptions, is cleared and diſmiſſed upon his oath.

3. Though this oath be given in the beginning of a ſuit, to lay a firm ground and foundation thereon: yet the intention of him that miniſtreth the oath, is by clearing the matter of fact, to proceed more ſpeedily to the *Quæſtio Iuris*; and the pleading it, and more maturely deciding it: and ſo this oath tendeth to the ſooner ending of ſtrife.

Obj. 4. Either the crimes objected againſt any man are manifeſt, or hidden: if they be open and manifeſt, there needs no oath *ex Officio* to diſcover them, but witneſſes only are to be produced, which in ſuch caſes cannot be wanting: and if they be hidden in ſecret, then the Apoſtles rule takes place, 1 *Cor.* 4. 5. *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſſe, and will make manifeſt the Counſels of the hearts, and then ſhall every man have praiſe of God.*

Sol. 1. The Apoſtle ſpeaketh not in that place againſt any judiciall proceedings, but againſt private, raſh, and uncharitable judging of our brother, and taking his words in the worſt part, without any juſt ground; or cenſuring not ſo much his outward actions or ſpeeches, as inward intentions, known onely to God.

Such

Such perverſe judging, our Saviour condemneth, *Matth.* 7. 1. And this Apoſtle, *Rom.* 2. 1. *Therefore thou art unexcuſable O man, whoſoever thou art that judgeſt.*

As in the skie, ſometimes there is clear light, and perfect day, ſometimes perfect darkneſſe, and yet beſides theſe, a third condition which we call *twilight*, neither ſo light as day, nor ſo darke as night: ſo the actions of men, for which they are queſtionable in Spirituall or Temporall Courts, are of three ſorts; ſome are altogether hidden, of which there can be brought no ſure proof, nor ſtrong preſumption; the judgement of theſe muſt be reſerved to the laſt day, when Chriſt *ſhall reveal the ſecrets of all hearts*: ſome are done as it were in the face of the Sunne, whereof there may be ſtrong and evident proofs brought: in ſuch caſes a Judge ought to proceed *ſecundum allegata, & probata*; and not put the conſcience of any man as it were upon the Rack, to extort the truth from him by oath. Laſtly, ſome are of a mixt nature, neither fully open and manifeſt, nor altogether hidden, ſuch whereof there are ſtrong preſumptions, and a generall fame, but no pregnant proofe; in ſuch caſes the oath *ex Officio* is of uſe, whereby the truth may be more and more diſcovered, and the party either cleared upon his deniall, or convicted upon his confeſſion, or held *pro confeſſo*, by his evaſions and tergiverſations, and refuſing to be put to the teſt of his oath.

Artic. VI.

Concerning the Office of the Civill Magiſtrate.

THere remain many other errours of the Anabaptiſts, ſome blaſphemous, as the denying the incarnation of Chriſt from the ſubſtance of the bleſſed Virgin; ſome impure and laſcivious, as maintaining the plurality of wives: ſome drowzie and ſottiſh, as the caſting of the ſoule into an Endymion ſleep, untill the day of judgement. But becauſe theſe abſurd poſitions are not at this day generally owned by our Anabaptiſts, the laſt errour which I intend to encounter at this preſent is, that pernicious aſſertion of theirs, concerning the exauctorating all Civill Magiſtrates, whereby

// See a Book lately printed called Mans mortality. //

whereby they dul the edge, or wring out of their hands the ſword of juſtice. Other of their errours fight againſt the Church, but this againſt the State: others againſt piety, but this againſt Polity: yet as *Velleius* in *Tully*, goeth about, by reaſon, to prove that nothing is more hurtfull to man then the gift of reaſon; ſo this error againſt polity is moſt politickly deviſed by them: for there being but two cenſures which any need to fear, the Eccleſiaſticall and the Civill: and they regarding not the Eccleſiaſticall, becauſe they are out of the pale of the Church; if they could keep themſelves out of the reach and ſtroake of the Civill ſword, all were cock-ſure with them; they might every where ſecurely both vent their errours, & practice their villanies. This is the true reaſon why they ſo vehemently contend, that the coercive power of the Magiſtrate can no way conſiſt with the perfection of Chriſtianity. Now although the Civill Magiſtrate be ordained of God for the ſuppreſſion of all vice and hereſie, yet above all other, he ought to have an eye to this; for this hath a peculiar antipathy to Magiſtracy. The Magiſtrate ſhall bear his ſword in vain indeed, if he let other hereſies grow: but if this thrive in any Kingdome, State or Common-wealth, he ſhall not bear his ſword at all. There is that contrariety and repugnancy between this hereſie and that calling, that if Magiſtracy doe not ſpeedily root out this hereſie, this hereſie will extirpate all Magiſtracy; for thus much it profeſſeth in formall tearmes.

Cic. l. 2. *de nat. deorum.*

ANABAPTIST.

No Chriſtian may with a good conſcience execute the office of a Civill Magiſtrate.

THE REFUTATION.

1 Pet. 2.10. Jude v. 8. Calv. inſtruct. adv. Anabapt. *En Apoſtolorum verba, quæ tam propriè conveniunt Anabaptiſtis, ut nominatim de ipſis prædicta videantur.*

Before I cut off this hereſie againſt the materiall ſword with the ſword of the Spirit, which is the Word of God: I will preſent the Anabaptiſts a Glaſſe, wherein they may ſee their own faces drawn to the life. S. *Peter* and S. *Jude*, ſpeaking againſt falſe Prophets in their days, ſo deſcribe them that all men may ſee who were the Grandfathers of theſe hereticks, who trouble the Church at this day; *They walk*, ſaith S. *Peter*, *after the fleſh, in the luſt of uncleanneſſe, and deſpiſe Government, and Dominion. Preſumptuous are they, ſelfe-willed, they are not afraid to ſpeake evill of dignities*; *whereas Angels which are greater in power*

power and might, bring not railing accuſation againſt them before the Lord; but theſe as naturall brute beaſts made to be taken and deſtroyed, ſpeake evill of things they underſtand not: and ſhall utterly periſh in their own corruption. I intreat the Reader to take ſpeciall notice of the words of theſe two Apoſtles, which fall ſo pat upon our preſent Anabaptiſts, as if the Apoſtles had particularly aimed at them. But to leave pourtraying them, and fall to refuting them.

ARGUMENT I.

Every office appointed by God for the adminiſtration of juſtice, and preſervation of peace both in Church and Common-wealth, may with a good conſcience be executed by a Chriſtian called thereunto.

But the Office of Civill Magiſtrates, is an office appointed by God for the adminiſtration of juſtice & preſervation of peace both in Church and Common-wealth, *Exod.* 18. 20, 21. 2 *Chron.* 19. 6, 7, 11. *Prov.* 8. 15 *Dan.* 2. 21.

Ergo, the office of a Magiſtrate may with a good conſcience be executed by a Chriſtian.

ANABAPTISTS *Anſwer.*

Although God appointed Magiſtrates in the time of the law, and the *Jewes* were kept in order by them, yet it followeth not, that Chriſtians may exerciſe that power one over another, or that they need any Civill Magiſtrate at all: for they are called by Chriſt to a greater perfection; *They muſt not reſiſt evill, but give place to wrath.*

REPLY.

There is a like neceſſity of the office of a Judge and Magiſtrate, as well under the Goſpel, as under the Law. For both the Scripture teacheth us, *Acts.* 6. 1. 1 *Cor.* 3. 3, 4. & 6. 6, 7. *Phil.* 3. 18. *James* 4. 1. and daily experience ſheweth, that ſuch diſorders fall out among Chriſtians, as did among Jewes; and that through the corruption of our nature, we are ſubject to thoſe paſſions, that unleſſe the Civill Magiſtrate interpoſe his authority, there will be no quiet and peaceable living; and if the malady ſtill remain, we muſt uſe the remedy which God hath appointed.

It is falſe which they affirm, that Chriſt in the fift of *Matthew* addeth any thing to the law, which the Prophet *David*, *Pſal.* 19. 7. affirmeth

affirmeth to *be perfect, converting the ſoule*; but onely he vindicateth it from the corrupt gloſſes, and falſe interpretations made thereof by the *Scribes* and *Phariſees*. For even thoſe duties of not *reſiſting evill, nor revenging our ſelves, and loving our enemies*; in which the Anabaptiſts as well as Papiſts, place Evangelicall perfection, were required by the Law, *Deut.* 32. 33. *To me vengeance belongeth, and recompence*; *I will repay ſaith the Lord*: And *Prov.* 25. 21. *If thine enemy hunger, feed him*; *if he thirſt, give him drinke.*

ARGUMENT II.

A holy and divine office can be no derogation to Evangelicall perfection.

But ſuch is the office of a Magiſtrate. For they are ſtyled Gods, *Pſal.* 82. 1, 6. *God ſtandeth in the Congregation of the mighty, he judgeth among the gods. I have ſaid, Ye are gods*: and 2 Chro. 19. 6, 7, *You judge not for man, but for the Lord, who is with you in judgement*; and in the execution of their office, they are the Miniſters of God both to reward them that doe well, and to execute wrath upon them that doe evil, *Rom.* 13. 14.

Ergo, the execution of the office of a Civill Magiſtrate, can be no derogation to Chriſtian perfection.

ARGUMENT III.

That dignity and power wherewith moſt holy and religious men, and higheſt in favour, have been inveſted; may well ſtand with Evangelicall perfection.

But moſt holy and religious men have been inveſted with the dignity and power of Magiſtracy, as namely, *Melchiſedec* a ſingular type of Chriſt; *Joſeph* a man inſpired by God, and a revealer of his ſecrets; *Iob* a perfect, and upright man; *Moſes* the ſervant of God; *Ioſhua* the Captain of the Lords Hoſt; *David* a man after Gods own heart; *Daniel* a man beloved of God; *Iedidiah*, *Hezekiah*, and *Joſiah*, after whom the holy Ghoſt ſendeth this teſtimony; *Like unto them there were no Kings before them, that turned to the Lord with all their heart, and all their ſoul, and all their ſtrength, according to all the law of* Moſes; *nor after them aroſe any like unto them*, 2 Kings 23. 25.

Ergo,

Ergo, the dignity and power of Magiſtracy may ſtand with Evangelicall perfection.

ARGUMENT IV.

That which was foretold and promiſed for a ſingular bleſſing to the Chriſtian Church, cannot be repugnant to the rules of the Goſpel.

But the government and protection of Kings, and their ſupporting and maintaining the Goſpel, is fore-told and promiſed as a ſingular bleſſing to the Chriſtian Church, *Pſal.* 68. 29. *Kings ſhall bring preſents unto thee*, Pſal. 72. 9,10, 11. *They that dwell in the wilderneſſe ſhall bow before him, and his enemies ſhall lick the duſt*; *The Kings of* Tarſhiſh, *and of the* Iſles, *ſhall bring preſents*; *the Kings of* Sheba *and* Saba *ſhall bring gifts*, Iſa. 49.23. *Kings ſhall be thy nurſing Fathers and Queens ſhall be thy nurſing Mothers*; *they ſhall bow down to thee with their face towards the earth, and lick up the duſt of thy feet.*

Ergo, the government and protection of Kings cannot be repugnant to the rule of the Goſpel.

ARGUMENT V.

The uſe of that authority muſt needs be a bleſſing to a land, the want whereof is noted by the holy Ghoſt, and threatned as a great plague, and fearfull judgement upon a people.

But the want of a civil Magiſtrate to ſway the ſword of juſtice, is noted by the holy Ghoſt as a great plague, and fearefull judgement, *Judges* 17. 6. *and* 18. 1. *and* 21. 25. *Hoſ.* 3.4.

Ergo, the uſe of the Civill Magiſtrate is a bleſſing to a land.

ANABAPTISTS *Anſwer.*

The people of the Iews being ſtiffe-necked and ſtubborn, needed to be curbed and kept in by the power of the Civill Magiſtrate: *but Chriſtians, who are meek Lambs, need not ſo.*

REPLY.

1. What meek Lambs the * Anabaptiſts have been, it appeareth by *Pontanus*, who relateth, that *by tumults raiſed by them in* Germany, Halſatia, *and* Swethland, *there were ſlaughtered within a few years, no leſſe then* 150000.

* Catal. hæret. *Anabaptiſtæ, quorum proximus ſuperiore tempore author fuit* Thomas Monetarius *ſeu* Munzerus, *commoverunt ſeditionem ruſticam, per* Germaniam, Alſatiam, *&* Sweviam; *ubi ad* 150000 *fuerunt trucidati.*

2. It is true that the *Iews* were for the moſt part a ſtubborne and ſtiffe-necked people, and therefore are ſaid by the Prophets to have *ſinews of iron*; (and I pray God divers Chriſtians at this day, have not *nerves* in their necks of the ſame *metall*) But yet the holy Ghoſt in the places above quoted, aſcribeth not the great diſorders in thoſe days to the perverſe and froward diſpoſition of that people; but to the want of a Soveraign Magiſtrate; *In thoſe dayes there was no King in* Iſrael, *but every one did that which was right in his own eyes*: which words are repeated *verbatim*, *chap.*21.25. that we ſhould take ſpeciall notice of them; and they imply, that whenſoever there fals an *Interregnum*, this miſchiefe will enſue thereupon: *that every man will doe that which is right in his own eyes*, and his luſt ſhall be his law: Whence * *Calvin* rightly inferres, that the Anabaptiſts *could not take a more ready way to ruine all Empires, and Kingdomes; and introduce all carnall liberty and villany, then by wreſting the ſword out of the Magiſtrates hand.*

* Inſtruct. adv. Anab. *Eſt bellum gerere cum Deo, dedecore afficere quod ipſe honoravit, & quod à Deo extollitur pedibus conculcare; neque vero breviore compendio mundi ruinam moliri, & latrociniorum licentiam ſummam ubique introducere poſſent, quam cum reipublicæ adminiſtrationem ac gladii poteſtatem abrogari volunt.*

ARGUMENT VI.

Their authority is eſtabliſhed by the Goſpel, to whom all are bound to ſubmit and obey.

But all Chriſtians are bound to obey the Civill Magiſtrate, *Rom.* 13.1.4,5. *Tit.* 3.1. 1 *Pet.* 2.13,14,15.

Ergo, the authority of the Magiſtrate is eſtabliſhed by the Goſpel.

ANABAPTISTS *Anſwer.*

The Magiſtrates that then were, were Infidels, and Heathen, to whom the Chriſtians could not with a good conſcience obey, becauſe they made many cruell edicts againſt the Chriſtian faith; the meaning therefore of the Apoſtle can be no other, then that we ſhould yeild them paſsive obedience.

REPLY.

1. S. *Auguſtine* rightly diſtinguiſheth between *Dominum temporalem*, and *Dominum æternum*; the ſouldiers under *Julian* the *Apoſtata*, when the Emperour commanded them to advance in

Bartell

Battell againſt the *Perſian*, they executed his commands and acquitted themſelves valiantly againſt their enemy; but when he commanded them to offer ſacrifice to his Idols, they preferred their eternall Lord, before their Temporall; and abſolutely refuſed to doe it. In like manner, all good Chriſtians can put a difference between Civill and Religious commands, ſuch things as appertaine to the government of the State, and ſuch things as belong to the immediate ſervice of God. In the former they yeeld their obedience even to Heathen Magiſtrates, for God; in the latter they comply not with them becauſe ſuch their commands are againſt God.

Although it be true, that the greateſt part of our Chriſtian duty, which we owe to wicked Magiſtrates, oppreſſing and tyrannizing over thoſe that are truely religious, making havock of the Church, is to ſubmit to their power, and glorifie God by our ſufferings: yet the very Text of the Apoſtle requires more; *Tit.* 3. 1. *Not onely to be ſubject to Principalities and Powers, but to obey Magiſtrates, and to be ready to every good work; namely, all ſuch good works, as tend to the Peace of the Common-wealth,* and well managing the affaires of the State.

If evill Magiſtrates may not be reſiſted, much leſſe good; if we ought to honour and humbly obey, and pay tribute to Princes and Governours that are averſe from the Chriſtian faith; how much more to religious Kings and Chriſtian Governours?

ARGUMENT VII.

Thoſe for whom we are to offer up prayers and ſupplications in ſpeciall, their calling muſt needs be warrantable by, and agreeable to the Goſpel.

But we are to offer prayers and ſupplications in ſpeciall for Civill Magiſtrates, 1 *Tim.* 2. 1,2,3,4.

Ergo, their calling is warrantable by, and agreeable to the Goſpel.

ANABAPTISTS *Anſwer.*

We are to pray for their perſons as men, but not for their functions as they are Magiſtrates.

REPLY.

The Apoſtles inſtancing particularly in Kings, and thoſe that are in eminent authority ſheweth, that he hath an eye to their very

very function, eſpecially ſeeing he addeth, *that we may lead a quiet and peaceable life in all godlineſſe and honeſty*; which we cannot doe, unleſſe God bleſſe their government over us.

Calvin rightly inferreth this to be the meaning of the Apoſtle, from the reaſon he uſeth, *ver.* 4. *Who will have all men to be ſaved, and to come to the knowledge of the truth.* By *all men*, ſaith he, *the Apoſtle cannot underſtand*, ad unum omnes, nemine excluſo, *every man in particular, none excepted*: ſed omnes vitæ conditiones, & ſtatus, quia ſtatus Principum rejectus à Deo, & maledictus videri poterat, eo quod omnes Evangelium infeſto animo perſequerentur. *Not all men univerſally, and every man in particular*; *for then none ſhould be damned*; *but all ſtates and conditions of men: and in that regard, he names expreſly Kings and Princes, becauſe their eſtate and condition might ſeeme to be rejected of God, and curſed by him*; *by reaſon that all Princes at that time were ill-affected to the Goſpel, and perſecuted it to bands and death.* Notwithſtanding this miſchiefe the Church then received by Civill Magiſtrates, yet the Apoſtle teacheth us, that it is good and acceptable in the ſight of God, to make ſupplications even for them, becauſe God excludeth no calling or conditions of men from ſalvation.

Calv. opuſc. p. 418.

ARGUMENT VIII.

What Kings are required to doe under the Goſpel, can be no diminution of Evangelicall holineſſe, or perfection.

But Kings under the Goſpel are commanded to employ their power to the advancement of Chriſts Kingdome, *Pſal.* 2. 10, 11, 12.

Ergo, it can be no diminution of Evangelicall holineſſe, or perfection, for Kings to imploy their regall power in the ſervice of the Church.

ANABAPTISTS *Anſwer.*

K. David *in the ſecond Pſalme exhorteth Kings to embrace the Goſpel, and worſhip of Chriſt, not to exerciſe their regall authority amongſt Chriſtians.*

REPLY.

When S. *Paul* commandeth that every man after his converſion to the Chriſtian faith, *abide in the ſame calling wherunto they are called*; certainly he excludeth not the beſt and moſt eminent

1 Cor. 7. 20.

eminent calling, which is that of Soveraign Princes and Magistrates; and if they must not quit their calling, undoubtedly they must employ their power to the best end; which is the advancing of Christs Kingdome in theirs.

2. S. *Augustine* by an acute distinction very well illustrateth the text of the *Psalmist*, *Be wise O ye Kings, serve the Lord with feare; A King serves God two manner of Wayes; as a man, by leading a godly life agreeable to the rules of the Gospel; as a King, he serves God by enacting lawes with convenient severity, commanding just things, and prohibiting the contrary; so* Hezekiah *and* Iosiah, *and the Kings of* Nineveh, *and* Darius, *and* Nebuchadnezzar, (he might have added) and *Constantine* and *Theodosius*, and all religious Christian Kings, *serve God; for then properly Kings serve God as Kings, when they doe those things in and for the service of the Lord, which none can doe but Kings.*

Ad Bonif. Ep. 50. *Aliter servit Rex quia homo est, aliter, quia etiam & Rex est; quia homo est, ei servit vivendo fideliter; quia verò etiam Rex est, servit, leges justa præcipientes, & contraria prohibentes, convenienti rigore sanciendo. In hoc ergo serviunt Domino Reges, in quantum sunt Reges, ad serviendum illi quæ non possunt facere nisi Reges.*

ANABAPT. *Object.*

There is no Paradox so absurd, saith the Oratour, which meets not with some Patron among the learned, and I may adde farther, which hath not some varnish of reason, yea and glosse also of Scripture put upon it. For although as the Poets feigne that *Atlas* bears up the heavens, so the Civill Magistrates bear up the pillars of the earth, and support the frame of all government: yet the Anabaptists bid them battell, and furnish themselves with weapons against their calling out of Scripture. First, they wrest to their wicked purpose the words of our Saviour, Joh. 18. 36. *My Kingdome is not of this World. Ergo*, say they, no Christian ought to reign as a King, or rule as a Governour in this world.

Object. 1.

But we answer, that the inferrence is unsound, themselves being Judges; for as he here professeth, that he had no Kingdome here, so elsewhere that he had no house, or possessions; *The Foxes*, saith he, *have dens, and the Birds have nests, but the Son of man hath not whereon to lay his head:* Yet the Anabaptists will not allow it for a good inference; *Ergo*, no good Christian may hold house or lands. If then they will have Kings to quit

Sol. 1.

their earthly Crowns and Scepters, becauſe our Saviour had none
/ ſuch here, let them give a good example, and firſt quit all their
houſes, goods and lands; and follow Chriſt naked.

The meaning of our Saviours words is, that though indeed
he be a King, yet his Kingdome is not a Temporall Kingdome,
in which he ſwayeth a Temporall Scepter, but a Spirituall
Kingdome whereby he ruleth the hearts of the faithfull; or that
// he is a King, and hath both his *Throne* and his *Guard*; his *Throne*
of Glory, and his *Guard* of Angels: but this his Kingdome is
an heavenly, not an earthly Kingdome. Notwithſtanding, it
/ will not hence follow, that earthly Kings and Princes hold not
their Crowns from him. For *Solomon* and Saint *John* affirm the
=contrary, *Solomon* ſpeaking in the perſon of Chriſt ſaith, *By me*
Prov. 8.15,16. *Kings reign*; and S. *John* ſaith, *He hath a name written upon his*
Apoc. 19.10. *thigh, King of Kings, and Lord of Lords:* a Temporall King-
// dome and a Spirituall are *diverſa*, not *adverſa*; diverſe and di-
ſtinct, not adverſe and contrary one to the other: Chriſt in a
different capacity hath right to both; as God, he adminiſtreth
// all Temporall Kingdomes by Kings and Princes appointed by
/ him; and his Spirituall Kingdome by Biſhops, Paſtors and Mi-
niſters of the Goſpel: Howſoever, certain it is, that he warran-
teth and approveth of the authority of Secular Kings and Magi-
Mat. 22.21. ſtrates; for he commandeth *all men to pay unto* Cæſar *the things*
Iohn 19.11. *that are* Cæſars; *and himſelfe paid tribute*; *and acknowledgeth*
// Pilats *power over him to be from God.*

Object. 1. Secondly, they ſtrain the words of our Saviour, *Matth.* 20.
25.22.25. *The Kings of the Gentiles execute Lordſhip over them,*
and they that are great exerciſe authority upon them; *but it ſhall*
/ *not be ſo with you:* therefore ſay they, no Chriſtians may bear
Sol. 1. rule one over another.

To this objection the learned Divines both ancient and later,
ſhape a double anſwer; firſt, that Chriſt here ſpeaketh not to
// all Chriſtians, but onely to his Apoſtles and their ſucceſſors,
whoſe office he diſtinguiſheth from Temporall Rule and Domi-
nion. You my Apoſtles ſhall not by vertue of your calling chal-
lenge to your ſelves regall power, or coactive and Temporall
// authority or juriſdiction; ſo Saint *Bernard* gloſſeth upon the
Text, *If thou art an Apoſtle of Chriſt, thou muſt not Lord it*;

if

if thou art a Lord, thou muſt not meddle with the Apoſtles function, thou art forbid to exerciſe both: Aude ergo uſurpare, aut Apoſtolatum, ſi Dominus es; aut ſi Apoſtolicus es, Dominatum. *So* Calvin, *Chriſts purpoſe here was to diſtinguiſh between the office of an Apoſtle, and a Prince*; for this his ſpeech was occaſioned by a ſtriſe that fell among the Apoſtles, which of them was the greateſt in Chriſts kingdome: to take away this ſtrife, he admoniſheth them, that his kingdome is ſpirituall: and that it conſiſteth not in worldly pompe, greatneſſe or dominion.

Inſtruct. adv. Anabaptiſt. *Non idem eſt Apoſtolorum, & Principum officium: nam in illo nulla eſt Dominatio; Chriſtus autem nihil aliud quæ alterum ab altero diſcernere voluit.*

2. That in theſe words Chriſt forbids not ſimply all rule and dominion, but the ambitious affecting, and tyrannicall exerciſing it, and they prove this to be the meaning. 1. From the Adjunct *Gentiles*, he ſaith not ſimply, Kings exerciſe Lordſhip over them, but, *Kings of the Gentiles; but you ſhall not doe ſo*, that is, you ſhall not rule one over another after the manner of Heathens. 2. From the prepoſition κατ', which is commonly taken in the worſt ſenſe, as in *Catachreſis*, *Cataphryges*, *Catabaptiſtæ* ſo likewiſe κατακυριεύσει (the word uſed in the originall) ſignifieth to abuſe the Magiſtrates power, and to rule tyrannically. 3. By the conſequence, *But he that is the greateſt among you, let him be as the younger; and he that is chiefe, as he that doth ſerve:* which words evidently imply an imparity among Chriſtians, but ſuch as may ſtand with Chriſtian humility, and mutuall ſervice one to another. 4. By the compariſon Verſe 28. *As you have me for an example*, whom though you *juſtly call Lord and Maſter, for ſo I am, yet I am among you as he that ſerveth.*

Thirdly, as before they wreſted our Saviours ſpeech, ſo now in a third place, they doe his practice: the ſame mind, ſay they, ought to be in all Chriſtians as was in Chriſt himſelfe: but he refuſed a kingdome, when it was offered him, *John 6.* 15. Therefore no Chriſtians ought to accept of the office of a King, or Civill Magiſtrate. *Object.* 3.

The ſinewes of this Argument, as the former, are weak, for there were ſpeciall reaſons forwhich Chriſt refuſed to be made a King, which concern not all Chriſtians: for, firſt, he was the *Meſsiah*, whoſe kingdome was not to be temporall, but ſpirituall, as you heard in the ſolution to the firſt objection. *Sol.*

Secondly,

Secondly, the country of *Judea* was at this time reduced into the condition of a Province under the Roman Empire, neither had the people any power to chuſe them a King: if then Chriſt had yeelded to their motion, he ſhould have been the Author of a tumult and ſedition in the State, and brought a great ſcandall and obloquie upon the Goſpel.

Thirdly, Chriſt when he came into the world, took upon him the form of a ſervant, and the chiefe end of his comming was to *bear our infirmities, and carry our ſorrowes, to receive the chaſtiſement of our peace, and to lay down his life for our ranſome*: which ignominious death and ſufferings would not well conſort with the Majeſty of a puiſſant temporall King. And how will it follow that becauſe by Chriſts example no Chriſtian ought to ſuffer himſelfe to be made a King by a popular tumult, that therefore no Chriſtian may except of a crown in an elective Kingdome, if it be lawfully offered unto him, or in a ſucceſſive, if it be his right by deſcent?

Obj. 4. Fourthly, they work upon Chriſts refuſall to interpoſe in a quarrell between two brothers about their patrimony, That which Chriſt declined (ſay they) no chriſtian ought to undertake: But Chriſt declined the office of a Iudge, or arbitratour in a litigious ſuit like to grow among brethren, *Luke* 12. 13,14. Therefore no chriſtian may take the like office upon him.

Sol. But ſhallow as they are, they reach not the depth of our Saviours reaſon, why he refuſed to be umpire or arbitratour in that controverſie, belonging unto the Law, concerning right of inheritance; which was not becauſe he ſimply diſliked ſuch an imployment, as inconſiſtent with chriſtian perfection, for among the eight beatitudes he alloweth one *to peace-makers*, Mat. 5. 9. and S. *Paul* who wrote by his ſpirit, warranteth and commendeth this work of chriſtian charity, to compoſe differences among brethren, and prevent law-ſuits, 1 *Cor.* 6. 2. *Dare any of you having a matter againſt another, go to law before the unjuſt, and not before the Saints? doe ye not know the Saints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?* But becauſe he had no calling thereunto, *Who*, ſaith he, *made me a judge or divider over you?* Though it had been a good work in it ſelfe to ſet a period

riod to a vexatious ſuit among brethren, yet Chriſt was not ſent to that end: and if he had imbraced buſineſſe of this nature, as when he began to cure men miraculouſly, all the ſick were brought to him, both farre and neare: ſo if like another *Solomon*, he had ſate upon the bench of juſtice, to ſentence cauſes, and determine mens right; he ſhould never have wanted worke, all men would have choſen ſuch an arbitratour, and all perplexed and intangled ſuits would have been referred to his comprimiſe, and hereby he would have been much hindred in his holy progreſſes to preach the Goſpel in all places, and much of his precious time would have been taken up in judicature, and ſacrilegiouſly robbed from the Church and more holy employments for the good of ſoules. The inſtructions we are to gather from Chriſts refuſall to intermeddle with buſineſſe of that nature, are; firſt, to walk within the duties of our calling, not to ſit upon the bench without a Commiſſion: the eye muſt not doe the office of the hand, nor the hand of the foot, but every member his own work. It is one thing to be a Preacher of the Goſpel, and another to be a Judge: and though it be a good and charitable work to cleare mens titles to their Lands upon earth; yet it is better to *clear their title to the kingdome of heaven.* We muſt not therefore intermit or neglect the duties of our function for any civill whatſoever: nor upon any faire and plauſible pretence, ingage our ſelves in ſuch buſineſſes which may any way ſtop or hinder us in the courſe of our miniſtery.

Fiftly, they caſt ſome of that *duſt in our eyes*, on which our Saviour *wrote with his finger, John* 8. 6. when the Woman taken in adultery was brought before him, The puniſhment (ſay they) of adultery is as neceſſary as of any other crime: yet Chriſt would not inflict it, nor pronounce ſentence againſt the woman ſhamefully taken in that groſſe act of uncleanneſſe: therefore Chriſtians ought not to inflict civil puniſhments, or make uſe of the materiall ſword, but content themſelves with the ſpirituall of excommunication, to cut off malefactors from the Church therewith. *Object.* 5.

But they weigh not the circumſtances of the Text; the *Scribes* and *Phariſees* intended not the execution of juſtice upon the woman, but came a birding to catch our Saviour in a ſnare, *Sol.*

which they laid after this manner: Will he judge this woman fit to be ſtoned according to the Law, or not? If he will not judge her, we have a juſt quarrell againſt him for derogating from the Law of *Moſes:* If he judge her fit to ſuffer death, and condemn her to be ſtoned, we ſhall have juſt cauſe to queſtion him, by what authority he aſſumes to himſelf the office of a Judge. Chriſt diſcerning the ſnare, thus breaks it in ſunder, *He that is without ſinne among you* (ſaith he) *let him firſt caſt a ſtone at her.* Which is as if he ſhould have ſaid, The matter of fact is evident, the woman is guilty, and the law is as clear, *ſhe ought to be ſtoned:* But who are you who demand the rigour of the Law to be executed upon her? Are you free from this foul aſperſion? Are you innocent from this great offence? Look into the book of your own conſcience, or if not, reade what you ſee here written in the duſt. Thus touching on their ſore, they ſhrink, and withdraw thrmſelves away one after another, and the woman is left alone with our Saviour, whom he diſmiſſeth with a gracious admonition, *Goe and ſinne no more,* Verſ. 11. What will the Anabaptiſts conclude from hence? that becauſe Chriſt condemned not this woman to death according to the law, that therefore no Chriſtian may inflict corporall puniſhment for adultery? by the ſame reaſon they might inferre againſt themſelves and their own practiſes, that becauſe Chriſt ſevered not this woman from the congregation, that therefore no Miniſter of God, or ſpirituall Magiſtrate, may excommunicate for adultery or the like crimes.

That which wee are from this example of our Saviour to learn for our inſtruction is; firſt, That *Chriſt came not to deſtroy, but to ſave*; not to puniſh, but to forgive ſinnes; not to bereave any of their Temporall life, but to purchaſe for all true beleevers, and penitent ſinners, a Spirituall and Eternall life.

Secondly, that all they who are overtaken with any ſinne or crime puniſhable by the law, ought not to proſecute the extremity againſt others, who ſtick in the ſame mud with themſelves. The Snuffers which were to mend the lights in the Sanctuary, by Gods appointment were to be made of pure gold; to teach us, that they who take upon them to accuſe and cenſure others, ought themſelves to be moſt free from blame: eſpecially in the ſame kinde of tranſgreſſion: otherwiſe they are like to hear,

Phyſitian

Phyſitian cure thy ſelfe, or out of *Rom.* 2.21. *Thou which teacheſt another, teacheſt thou not thy ſelfe? thou which preacheſt, a man ſhould not ſteal, doeſt thou ſteal? thou which ſaiſt, a man ſhould not commit adultery, doſt thou commit adultery?* or as we have it, *John* 8.7. *He that is without ſin, let him caſt the firſt ſtone.*

Thirdly, that the Miniſters of the Goſpel by the example of our bleſſed Saviour, when ſinners are brought before them, confounded with ſhame in themſelves, and ſo ſtrangled with their inward guilt, that they are not able to ſpeake a word in their own defence, or for their excuſe, ought to have compaſſion on them, and upon their repentance and humiliation ſend them away with ſome comfort and godly admonitions, as our Saviour doth here: *Hath none condemned thee? neither doe I: Goe and ſin no more.*

Laſtly, they argue very weakly, *ab authoritate negativè*, after this manner: We reade in holy Scripture of no Chriſtian that ever ſate upon the throne of Majeſty, or Bench of Juſtice, neither in the age of the Apoſtles, nor in the prime and beſt times doe we heare of any civill Magiſtrate exerciſing any authoritie in the Church: therefore Chriſtians ought to exerciſe no ſuch authority, nor execute any ſuch office. *Object.* 8.

But this Argument, like Snow, when the weather growes warme, diſſolves of it ſelfe: For, 1. As we read in the New Teſtament of no Chriſtian Kings, Judges, Sheriffes, or other officers attending on Courts of juſtice: So neither doe we reade of any that taught the Tongues, Arts or Sciences, or Trades in forein parts, or exerciſed any kind of Manufactures now in uſe: yet no man doubteth but many hundred did ſo; and queſtionleſſe Miniſters of juſtice, are as neceſſary in every City and Town Corporate, as Merchants or Artizens. This argument therefore *ab authoritate negativè*, may juſtly be anſwered negatively: If there were no Chriſtian Magiſtrates, they could not be recorded in Scriptures: but it will not follow, none are mentioned or recorded in Scripture, *Ergo*, there were none. *Sol.*

2. Though the ſtory of *Abgarus* King of *Edeſſa* his converſion to the Chriſtian faith may be Apocryphall, yet the ſtory of the Eunuch related, *Acts* 8. 27. *A man of great authority under* Candace *Queene of* Ethiopia, is Canonicall, and *Nicodemus a*

Ruler among the Jews, and *Joſeph of Arimathea the Senatour*, and *Theophilus*, to whom S. *Luke* entitles his Goſpel, and *Cornelius* the *Centurion*, and *Publius* the *Governour of Melita*, and *Sergius Paulus the Proconſul*, and *Eraſtus the Chamberlaine*, and *ſome of Nero's family*, whoſe names are regiſtred in the book of life, make good the obſervation of the Apoſtle, *that though not many noble men, not many mighty men, not many in great place or authority*; yet ſome ſuch were called even in the Apoſtles time, which are ſufficient to rebate the edge of this argument.

3. Admit there were few or no Converts in the Apoſtles days, who held the place or executed the office of Magiſtrates: yet (that which is ſufficient to prove the lawfulneſſe and neceſſity of that calling) Chriſt himſelf both acknowledged and ſubmitted unto the authority of *Pilat*, and paid tribute to *Caſar*; and S. *Paul* appeals to *Auguſtus*, and complains to *Lyſias* of a conſpiracy againſt him, and was reſcued by him.

Laſtly, though the Chriſtian Church at the beginning was *caſt out* as it were *ſtark naked, and lay in the open field weltring in her own bloud, and no eye pitied her*; yet in proceſſe of time the predictions of the Prophets were accompliſhed, *She had Kings to be her nurſing fathers, and Queens to be her nurſing mothers*, and all ſorts of civill Magiſtrates, both ſupream and ſubordinate, to be her Gardians and Protectours. And as the earth in *Italy* never bare ſo great a burthen on it, nor yeelded ſo plentifull a crop, as when it was turned up *laureato vomere*, and the plough held by the hand of *Camillus* the Dictatour; *terra geſtiente ſe coli à triumphali agricola*: ſo the Church and Common-wealth never ſo thrived, as when religious Kings and Princes took the manuring and managing thereof. Which happineſſe God grant to theſe Realmes and Kingdomes even till *Shilo* come, *Amen*.

Flor. Epit. Li. VII.

The *Pythagoreans* conceived the celeſtiall Spheres to be like Cymbals, and by their regular motion to produce harmonious ſounds; the Angels or Intelligences as they call them, turning as it were the broaches. But this celeſtiall muſick they ſpeak of, is but a pleaſing dream, a true celeſtiall harmony may be heard in the confeſſion of all the Reformed Churches, wherewith now in the cloſe I purpoſe to chear up and recreate the Reader; and leſt any

any quarrell ſhould be made, or offence taken at the precedency, I will call the ſeverall Churches in ſuch order as they are ranked in the Latine edition of the Confeſſions, printed at *Geneva, Anno* 1581.

Concerning the Author, Office, and Authority of the Civill Magiſtrate, thus we read.

In the (*a*) *Helvetian* Confeſſion. The Magiſtracy of what kind ſoever is ordained of God for the peace and quietneſſe of mankind, and he ought to have the firſt place in the world. (And a little afterwards) As God doth work the ſafety of his people, by the Magiſtrate, whom he hath given to be as a Father to the world: ſo all ſubjects are commanded to acknowledge this benefit of God in the Magiſtrate; let them therefore honor and reverence him as the Miniſter of God, love him, and pray for him, as their Father, obey him in all his juſt and righteous commands: the care of Religion chiefly appertains to a godly Magiſtrate, let him therefore draw his ſword againſt all malefactours, murderers, theeves, and blaſphemous hereticks, &c. *In this regard* we condemn the Anabaptiſts, who as they deny that a Chriſtian may execute the office of a Magiſtrate: ſo alſo they deny that any man may be lawfully put to death by him.

(*a*) Helvetica poſterior, cap. 30. *Magiſtratus omnis generis ab ipſo Deo eſt inſtitutus, ad generis humani pacem, ac tranquillitatem, ac ita ut primum in mundo locum obtineat. Sicut Deus ſalutem populi ſui operari vult per Magiſtratum, quem mundo velut patrem dedit: ita ſubditi omnes hoc Dei beneficium in Magiſtratu agnoſcere jubentur. Honorent ergo & revereantur Magiſtratum tanquam Dei Miniſtrum, ament eum, faveant ei, & orent pro eo tanquam pro patre; obediant item omnibus ejus juſtis & æquis mandatis: Religionis cura inprimis pertinet ad Magiſtratum ſanctum. Damnamus igitur Anabaptiſtas, qui ut Chriſtianum negant fungi poſſe officio Magiſtratus; ita etiam negant quenquam à Magiſtratu juſtè occidi.*

(b) *Quilibet igitur Chriſtianus Magiſtratus (in quorum numero & nos eſſe cupimus) omnes vires eo dirigat, ut apud ſuæ fidei commiſſos nomen Dei ſanctificetur, regnum ipſius propagetur, ipſiuſque voluntati cum ſeria extirpatione ſcelerum vivatur. Hoc officium ſemper etiam Gentili Magiſtratui injunctum fuit, quanto magis Chriſtiano Magiſtratui commendatum eſſe debet, ut vero Dei Vicario?* Baſil. confeſſ. art. 7.

The *Baſil* (b) confeſſion. Let every chriſtian Magiſtrate bend all his forces this way, that among all that are under him the name of God may be hallowed, his Kingdome propagated, and his will in the rooting out of all wickedneſſe and vice, may be fulfilled. This duty was ever enjoyned even to the heathen Magiſtrates, how much more is it required of a chriſtian Magiſtrate, who is Gods true Vicar?

(c) Bohemica confeſſ. c. 16. *Ex ſacris literis docetur, Politicum Magiſtratum eſſe Ordinationem Divinam, & à Deo conſtitutũ, qui & à Deo originem ſuam ducat, & efficacitate præſentiæ, & auxilii hujus perpetui conſervetur, ad gubernandum populum in iis rebus quæ ad hanc in terris, & corporis hujus vitam pertinent; univerſi & ſinguli in omnibus, quæ Deo tantum non ſunt contraria, eminenti poteſtati ſubjectionem præſtent, primum Regiæ Majeſtati, poſtea verò omnibus Magiſtratibus, & qui cum poteſtate ſunt, ſive ipſi per ſe boni viri ſunt, ſive mali.*

The *Bohemian* (c) confeſſion. The civill Magiſtrate is the ordinance of God, and appointed by God, who both taketh his originall from God, and by the effectuall power of his preſence and continuall aid is maintained by him, to govern the people in thoſe things that appertain to the life of the body here upon earth: to whoſe power all and every one ought to be ſubject in thoſe things that are not contrary to God: firſt to the Kings Majeſty, then to all the Magiſtrates and ſuch as are in authority under him, whether they be of themſelves good men or evill.

(d) Gallica confeſſ. art. 39. *Credimus Deum velle mundum*

The *French* (d) confeſſion. We believe that God would have

have the world governed civilly, and by laws; that there may be certain bridles, wherby the deſires of men may be reſtrained; and that therefore he hath appointed Kingdoms, Common-wealths, and other kinds of Principalities, whether they come by inheritance or otherways; and becauſe he is the author of this order, we muſt not onely ſuffer them to rule, whom he hath ſet over us, but alſo yeeld unto them all honour and reverence; as to Deputies and Miniſters aſſigned by him to execute their lawfull and holy function; into their hands God hath put a ſword to puniſh all breaches, as well of the firſt Table, as of the ſecond.

legibus, & politia gubernari, ut aliqua ſint fræna quibus immoderatæ mundi cupiditates coerceantur: ideoq; conſtituiſſe regna, reſpublicas, & reliquas principatuum ſpecies, ſive hæreditario jure obveniant, ſive minus; ideo gladium in Magiſtratuum manus tradidit, reprimendis nimirum delictis, non modo contra ſecundam tabulam, ſed etiam contra primam commiſſis.

The (e) *Low-Dutch* confeſſion. We believe that Almighty God by reaſon of the corruption and depravation of mankind, did appoint Kings, Princes, & Magiſtrates, and that it is his will that this world ſhould be governed by laws, and a civill government; and to this end he hath armed Magiſtrates with a ſword, to puniſh the wicked, and defend the good. To theſe it appertaineth of duty, not only watchfully to preſerve the civill State, but alſo to endeavour that the holy Miniſtry of the Word be maintained, al Idolatry & falſe worſhip removed, the Kingdom of

(e) *Credimus Deum optimum maxim. ob generis humani corruptelam atque depravationem, Reges, Principes, & Magiſtratus conſtituiſſe: veléque ut mundus hic legibus ac certa politia gubernetur, ad coercenda hominum vitia, & ut omnia inter homines recto ordine gerantur. Idcirco Magiſtratus ipſos gladio armavit, ut malos quidem plectant pœnis, probos verò tueantur. Horum porrò eſt non modò de civili politia conſervanda eſſe ſollicitos, verum etiam dare operam ut ſacrum Miniſterium conſervetur, omnis idolatria & adulterinus Dei cultus è medio tollatur, Regnum Anti-*

Antichriſti diruatur, Chriſti verò Regnum propagetur. Quamobrem Anabaptiſtas & turbulentos omnes deteſtamur, qui ſuperiores Dominationes, & Magiſtratus abjiciunt, jura ac judicia pervertunt, bona omnia com. faciunt, ac denique ordines omnes, ac gradus, quos honeſtatis gratia Deus inter homines conſtituit, abolent aut confundunt. Bel. conf. art. 36.

Antichriſt pulled down, and the Kingdome of Chriſt propagated. Wherefore we deteſt all Anabaptiſts and ſeditious perſons, who caſt away all Government and Magiſtracy, pervert judgements, and overthrow all mens rights, make all mens goods common; and laſtly aboliſh and confound all orders and degrees, appointed by God among men for honeſty and comelineſſe ſake.

(f) Auguſtana conf. art. 16. *Legitimæ ordinationes civiles, ſunt bona opera & ordinationes Dei, ſicut* Paulus *teſtatur*, Rom. 13. 1. *Damnant Anabaptiſtas, qui interdicunt hæc civilia officia Chriſtianis. Damnant & illos, qui Evangelicam perfectionem collocarunt in deſertione civilium officiorum, quum Evangelica perfectio ſit ſpiritualis, hoc eſt, conſiſtat in motibus cordis, in timore Dei, fide, dilectione, obedientia.*

The *High* (f) *Dutch* confeſſion at *Auſperge.* Civill Governments and conſtitutions are good works and ordinances of God, as S. *Paul* teſtifieth: they condemn therefore the Anabaptiſts who forbid Civill offices to Chriſtians; they condemn alſo thoſe who place Evangelicall perfection in abandoning all civill affairs; whereas Evangelicall perfection is Spirituall, and conſiſteth in the motions of the heart, in the fear of God, faith, love and obedience.

(g) Saxonica confeſ. art. 23. *Docemus in tota doctrina Dei per Prophetas & Apoſtolos tradita affirmari ordinem politicum, leges, judicia, Magiſtratus, & legitimam ſocietatem hominum, nequaquam caſu exiſtere in genere humano; ſed*

The *Saxon* confeſſion. (g) We teach, that in the whole doctrine of God delivered by the Apoſtles and Prophets, that Civill Government is maintained; and that Magiſtrates, Laws, Tribunals, and the lawfull ſociety of men, ſprung not up by chance; but that

that all the good order that is left, is preſerved by the exceeding goodneſſe of God for the Churches ſake: and all Subjects owe to the Civill Magiſtrate obedience, as Saint *Paul* ſaith, not onely for wrath, that is, feare of corporall puniſhment, wherewith the diſobedient are rewarded by the Magiſtrate, but alſo for conſcience ſake: Contumacy being a ſin offending God, and withdrawing the conſcience from him. And ſeeing Magiſtrates are the chief members of the Church, let them ſee that Judgements in the Church and Eccleſiaſticall cenſures, be rightly executed; as *Conſtantine, Theodoſius, Arcadius, Martianus, Charle-maine*; and many godly Kings took order in their times, that Eccleſiaſticall judicature, and proceedings in Spirituall Courts ſhould be rightly caried.

immenſa bonitate Dei propter Eccleſiam conſervari: & Magiſtratui politico ſubditi debent obedientiam, non ſolum propter iram, id eſt, metu pœnæ corporalis, qua afficiuntur contumaces ab ipſis Magiſtratibus, ſed etiam propter conſcientiam; id eſt, contumacia eſt peccatum offendens Deum & avellens conſcientiam à Deo. Et paulò poſt. Cum Magiſtratus ſint inter præcipua Eccleſiæ membra, videant ut judicia in Eccleſia rectè exerceantur, ſicut Conſtantinus, Theodoſius, Arcadius, Martianus, Carolus magnus, *& multi pii Reges curaverunt rectè exerceri judicia Eccleſiæ.*

The *Suevick* (*h*) confeſſion. Our Churches teach, that the office of a Magiſtrate is moſt ſacred and divine; whence it is, that they who exerciſe this power, are called gods; and our Preachers teach, that the obedience which is performed to Magiſtrates, is to be placed among good works of the firſt rank; and that by how much a man is a more ſincere & faithfull chriſtian, the more carefull he is to obſerve the Laws of the State.

(*h*) Suevica confeſſ. art. 23. *Docent fungi Magiſtratu munus eſſe ſacratiſſimum, quod quidem homini divinitus contingere poſſit; unde & factum ſit, quod qui gerunt publicam poteſtatem, Dii in Scripturis vocentur. Item obedientia quæ exhibetur Magiſtratibus, inter primi ordinis bona opera locum dant; & docent hoc unumquemque ſtudioſius ſeſe accommodare publicis legibus, quo ſincerior fuerit chriſtianus ſideque ditior.*

I know not upon what ground the *Engliſh* and *Scotch* confeſſion are left out of the harmony of Confeſſions, for they are as full as any of the reſt, for proof of the point in queſtion, the *Scotch* runneth thus:

The Confeſſion of SCOTLAND.

We confeſſe and acknowledge Empires, Kingdomes, Dominions and Cities, to be diſtinct and ordained by God: that powers and authority in the ſame (be it of Emperours in their Empires, Kings in their Realms, Dukes and Princes in their Dominions, and of other Magiſtrates in their Cities) to be Gods = holy Ordinance, ordained for manifeſtation of his own glory, and for the ſingular profit and commodity of mankind: ſo that whoſoever goeth about to take away, or confound the whole eſtate of civill policy, now long eſtabliſhed; we affirm the ſame // men not onely to be enemies to mankind, but alſo wickedly to fight againſt Gods expreſſed will.

The Confeſſion of ENGLAND. *Art.* 37.

The Kings Majeſty hath the chief power in this Realm of *Eng-* / *land*, and other his Dominions; unto whom the chief government of all eſtates of this Realm, whether they be Eccleſiaſticall or Civill, in all cauſes doth appertain, and is not, nor ought to be ſubject to any forain juriſdiction. The laws of the Realm may puniſh chriſtian men with death, for hainous and grievous / offences.

The ſum of all is, the civill Magiſtrate is a divine ordinance, = and his chief care is, or ought to be, Religion; for the defence and vindication whereof God hath put a ſword in his hand, to cut off the diſturbers of the peace, as well in the Church as the Common-wealth: and, becauſe he is the Miniſter of God for / our wealth and ſafety, his authority is to be obeyed by all ſorts of men for conſcience ſake, and not to be reſiſted, upon pain of damnation.

And now, chriſtian Reader, thou haſt heard a harmony, liſten ſ not to diſcords; thou haſt heard a conſort of ſilver Trumpets, hearken

hearken not to a ſingle oat-pipe, or the harſh ſound of Rams horns; thou haſt heard the ſuffrages of all the learned Divines in the Reformed Churches; regard not the votes of a few illiterate mechanicks, much leſſe the fancy and dreams of fanaticall Enthuſiaſts; who, becauſe they are *Anomala's* themſelves, would not by their good will there ſhould be any Rules: becauſe they are wandring Stars, they would have none fixt: becauſe they are diſſolute, they would have no bonds of Laws: becauſe they are Schiſmaticks, and Non-conformiſts, they would have no diſcipline in the Church: becauſe they are dunces, and ignorant both of Tongues and Arts, they would have no learning, nor Univerſities: Laſtly, becauſe they walke inordinately, they would have no coercive power in the Magiſtrate to reſtrain them. There was never more cauſe then now to take heed what thou heareſt, *and to try the ſpirits, whether they be of God or no*; for there is not only a *lying ſpirit*, as in the days of *Ahab*, but many lying ſpirits in the mouthes of Prophets: not onely *Romiſh Prieſts* and *Jeſuites*, who endeavour to ſeduce thee to ſpirituall thraldome, idolatry, and ſuperſtition; but alſo divers ſorts of ſchiſmaticall teachers, who intice thee to carnall liberty, prophaneneſſe, ſacriledge, and faction. When I firſt heard of the manner of taking Apes in the *Indies*, I could ſcarce forbear laughter; but now ſeeing dayly men of worth and parts caught after the ſame manner by our new ſectaries, I can hardly refrain tears. The manner of taking thoſe beaſts is thus deſcribed, he that goes about to catch Apes in thoſe parts of *America*, which abound with them, brings a baſon with fair water, and therein paddles with his hands, and waſheth his face in ſight of the Apes, and then ſteps aſide for a while: the Ape, ſeeing the coaſt clear, ſteals to the baſon, and ſeeing his face in the water, is much delighted therewith; and, in imitation of the man, dabbles with his feet in the clear water, and waſhes his face, and wipes his eyes: and after this, the man layes in wait for him, fetches away the baſon, poures out the faire water, and fils it again with water mingled with bird-lime, and puts the baſon in the place where it ſtood before: the Ape returning to the baſon, and ſuſpecting nothing, puts his feet in the

bird-lime, and with that foule and mingled water waſhes his face, and wipes his eyes; which are thereby ſo dazled, and the eye-lids cloſed up, that unawares he is eaſily caught. In like manner, theſe late Proſelytes, who invade many empty Pulpits, in the City and Suburbs, at the firſt in their Sermons ſet before
// thee as it were a baſon of the pure water of life, wherein thou maiſt ſee thy face, and waſh away the ſpots of thy ſoule; but after they have got thy liking and good opinion, and confide in thee, then they mingle bird-lime with the water of life; the
// bird-lime of Socinianiſme, of Libertiniſme, or Antinomianiſme, Browniſme, and Anabaptiſme: wherewith, after they have put out, or cloſed the eyes of thy judgement, they lead thee whither they liſt, and make a prey of thee. *Præmonitus præmunitus*, I have forewarned thee, be thou forearmed againſt them, and
/ the Lord give thee a right judgement in all things. *Gaſtius de exord. Anabap. p. 495. Quia Anabaptiſtæ à veritate avertunt*
// *aures, ideo Deus mittit illis Doctores, non qui lingua medica ſanarent ulcera ipſorum, ſed qui pruritum ac ſcabiem affectuum ipſorum commodè ſcalperent:* Becauſe the Anabaptiſts turn away their ears from the truth, God ſendeth them teachers according to their deſire; not ſuch as with their wholſome tongues and doctrine heale their ſores, but with their nayles ſcratch gently the itch of their carnall luſts and affections.

A Cenſure of a Booke printed *Anno* 1644. Intituled, *The Confeſſion of faith of thoſe Churches which are commonly (though falſly) called* ANABAPTISTS.

Subſcribed by them in the behalfe of ſeven Congregations or Churches of Chriſt in London: *As alſo by a* French *Congregation of the ſame judgement.*

Thomas Gunne.	Thomas Munden.
John Mabbit.	George Tipping.
John Spilsbery.	William Kiffen.
Samuel Richardſon.	Thomas Patient.
Paul Hobſon.	Hanſerd Knollys.
Thomas Goare.	Thomas Holms.
Benjamin Cockes.	Dennis le Barbier.
Thomas Kilikop.	Chriſtophle Duret.

PLinie writeth, that if the black humour of the Cuttell-fiſh be mingled with oyle in a lampe, the viſages of all in the roome, though never ſo faire and beautifull, will ſeem ugly, and of the hieu of Blackamores; ſo the Proctors for our Anabaptiſts, would bear us in hand; that all, who of late have preached and written againſt that Sect, through the black humour of malice, *tanquam Sepiæ atramento*, make it appear much more deformed and odious then it is; for if we give credit to this Confeſſion and the Preface thereof, thoſe who among us are branded with that title, are neither Hereticks, nor Schiſmaticks, but tender-hearted Chriſtians: upon whom, through falſe ſuggeſtions, the hand of authority fell heavy, whilſt the Hierarchy ſtood: for, they neither teach free-will, nor falling away from

Nat. hiſt. l. 32. cap. 10. *Lucerna, ſi Sepiæ atramento incendatur, aſtantium vultus, alioquin formoſos, horribiles & Æthiopicos videri facit.*

grace with the *Arminians*, nor deny originall ſin with the *Pelagians*, nor diſclaim Magiſtracy with the *Jeſuites*, nor maintain plurality of Wives with the *Polygamiſts*, nor community of goods with the *Apoſtolici*, nor going naked with the *Adamites*; much leſſe averre the mortality of the ſoul with *Epicures* and *Pſychophannichiſts*: and to this purpoſe they have publiſhed this Confeſſion of their Faith, ſubſcribed by ſixteen perſons, in the name of ſeven Churches in *London*.

Ingerunt primum verba veritatis, ut virus falſitatis introcat.

Of which I may truly ſay, as Saint *Hilary* doth of that of the *Arians*, *They offer to the unlearned their fair cup full of venome, anointing the brim with the hony of ſweet and holy words, they thruſt in ſtore of true poſitions, that, together with them, they may juggle in the venome of their falſhood:* they cover a little ratſ-bane in a great quantity of ſugar, that it may not be diſcerned: for, among the fifty three Articles of their Confeſſion, there are not above ſix but may paſſe with a fair conſtruction: and in thoſe ſix, none of the fouleſt and moſt odious poſitions, wherewith that Sect is aſperſed, are expreſſed. What then? are all that have employed their tongue and pen againſt them heretofore, no better then calumniatours and falſe accuſers of their brethren? nothing leſſe: for, beſides the teſtimonies of *Melanthon*, *Bullinger*, *Sleiden*, *Gaſtius*, *Pontanus*, *Gui-de-bres*, and others, who lived among them, by the harmony of all the Proteſtant Churches Confeſſions it appears, that the Maſters of our Anabaptiſts, and ring-leaders of that Sect in *Switzerland*, *Suevia*, *Franconia*, *Munſter*, *Saxony*, and the Low-Countries, held ſuch erroneous tenets as are above mentioned; and if their Scholars in *England* have learned no ſuch doctrines from them, it is becauſe they are *punies* in their Schoole, and have not taken any *leſſon in the upper formes:* they have but ſipt of the cup I ſpake before of: the Devill holds them by the heel onely, as *Thetis* did *Achilles*, when ſhe dipt him in the ſea.

We read in *Diodorus Siculus*, of certain creatures about the ſhores of *Nilus* not fully formed; and in a Stone-cutters ſhop we ſee here the head of a man, there all the upper parts carved, in a third place the perfect ſtatue; ſo it ſeems to me, that theſe Anabaptiſts are but *in fieri*, (as the Schools ſpeak) not *in facto eſſe:* like the fiſh and ſerpents in the mud of *Nilus*, not fully ſhaped;

shaped; like a statue in the Stone-cutters shop, not finished: they are Anabaptists but in part, not in whole. Be it so, for I desire to make them rather better, then worse, then they are: I will therefore lay nothing to them but that they own, nor bring any other evidence against them, then this their Confession. In which, I except,

First, against those words in the thirty one Article, *Whatsoever the Saints any of them doe possesse or enjoy of God in this life, is by Faith.* This passage savours rank of that errour or heresie (call it which you please) imputed to *Armacanus*, who is said to have taught that the right of all possessions and goods or temporall blessings, is founded in grace, not in nature; and that we hold them by no legall tenure, but Evangelicall promises: and true it is that none but the faithfull hold *in capite*, nor have any but true believers *a comfortable and sanctified use of the creatures, and a spirituall* title to them; but yet it cannot be denyed that they may have, and many have actually a legall title to them, and civill interest in them even before they are in Christ, or adopted into his family by actuall faith: for if it were otherwise, *Esau* should have had no right to mount *Seir*, nor *Nebuchadnezzar* to *Tyre*, which yet the text saith, God bestowed upon them: nay, if this position may take place, no child shall have any right to his fathers inheritance, nor Prince newly born to his Crown: which is not onely an absurd, but a very dangerous and seditious assertion. None of the four great *Monarchs* of the world represented in *Daniels* vision, for ought can be proved, were true believers, though some of them did some outward acts of piety, and afforded some reall courtesies to the people of God: yet of these Kingdoms the Prophet speaking, saith, that *the most High ruleth in them, and giveth them to whomsoever he will:* And S. *Augustine* is bold to say, that the same God who set the Crown upon *Constantine* the Christians head, gave the Empire of the world to *Julian* the *Apostata:* Nay, Christ himself paid tribute to *Cæsar*, and acknowledged that he had a right to the tribute-money, saying, *Render unto Cæsar the things that are Cæsars:* Yet that *Cæsar* he spake of was *Tiberius*, an enemy to all godlinesse, and a kind of Monster among men. Dan. 4. 25, 32.

Secondly,

Secondly, I except againſt thoſe words in the 38 Article, *that the due maintenance of the officers aforeſaid, ſhould be the free and voluntary communication of the Church, and not by conſtraint to be compelled from the people by a forced Law.*

Theſe words may cary a double ſenſe: if their meaning be, that all religious chriſtians ought freely to contribute to the maintenance of the Miniſtery, and ſhould not need any law to enforce them; we embrace their good affection to the church and church-men: But if their meaning be, that the maintenance ought to depend upon the voluntary contribution of their Pariſhioners, and that in caſe the flock ſhould deny their Shepheards either part of their milk or fleece, that the Paſtours ſhould have no aſſiſtance of Law to recover them; this their opinion is moſt impious and ſacrilegious, and directly repugnant to the Law of God, which aſſigneth tithes for the maintenance of the Prieſts: and that law of God in the Old Teſtament is not abrogated in the New, but rather confirmed, at leaſt in the equity thereof; for *Chriſt*, ſpeaking of tything Mint and Cummin, ſaith, *Thoſe things ye ought to doe, and not leave theſe things undone:* and the Apoſtle proveth, that the Miniſters of the Goſpel ought to live of the Goſpel, both by the Law of God, and by the Law of Nature, *Verſ.* 7. *Who goeth a warfare on his own charge? who planteth a Vineyard, and eateth not of the fruit thereof?* or, *who feedeth a flock, and eateth not of the milk of the flock?* and *Verſ.* 13. *Doe ye not know, that thoſe that miniſter about holy things, live of the things of the Temple; and they that wait at the Altar, be partakers with the Altar? Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel.* He ſaith not, God permitteth or alloweth of it, but ordaineth and commandeth it. And leſt theſe two ſtrings ſhould not be ſtrong enough to keep the Bow ſtill bent, he addeth a third, to wit, an Apoſtolicall injunction, * *Let him that is taught in the Word communicate to him that teacheth, in all good things.* Moreover, when we read that *Abraham* and *Jacob* gave tythes, I demand by what Law, whether by the law of Nature, or the Leviticall, or Evangelicall? not by vertue of the Leviticall, for that law was not then enacted; and by that Law *Levi* was to receive, not pay tythes; Yet *Levi* himſelf in *Abraham*

Luk. 11.42. 1 Cor. 9.9,10. For it is written in the law of *Moſes*, Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corne: Doth God take care of Oxen? or, ſaith he, Is it altogether for our ſakes? no doubt this is written, That he that plougheth ſhould plough in hope; and he that threſheth in hope, ſhould be partaker of his hope.

* Gal. 6. 6.

Abraham paid tythes to *Melchisedech*: if they paid by the Law of Nature, that bindeth all men: if by the Evangelicall law, it bindeth all Christians to pay their tythes towards the maintenance of *Melchisedechs Priesthood which endureth for ever.* And S. *Austine* fearefully upon this ground threatneth all those who refuse willingly to pay their tythes, that God would reduce them to a tythe, and blast all the nine parts of their estate. *Serm. de temp.*

Thirdly, I except against the 39 Article, *viz.* that Baptisme is "an Ordinance of the New Testament, given by Christ to "be dispensed onely upon persons professing faith, or that are "disciples, or taught; who upon a profession of faith ought "to be baptized. Here they lispe not, but speake out plain their Anabaptisticall doctrine; whereby they exclude all children of the faithfull, from the Sacrament of entrance into the Church, and the onely outward meanes of their salvation in that state: but the best of their proofs fall short, the word *onely*, which *onely* can prove this their assertion, is not found in any of the texts alledged in the margent, nor can the sense of it be collected from thence. For though it is most true and evident in the letter of those texts, that all Nations that are to be converted, and all men in them of yeares of discretion, that have beene taught the principles of religion, ought to make profession of their faith, before they are baptized; as all that came to mens estate among the Iewes or Proselytes, ought both to know and to give their assent to the Covenant before they received the seale thereof, to wit, Circumcision: yet no such thing was or could be required of children, who notwithstanding were circumcised the eight day: so by the judgement of all the Christian Churches in the world, the children of believers, who are comprized in the letter of the Covenant, may receive the seale thereof, to wit, Baptisme, though they cannot make profession of their faith by themselves, for the present, but others make it for them and in their stead. The affirmative is true that all that make profession of their faith, and testifie their unfained repentance, are to be baptized: But the negative is most false, that none are to be baptized, who have not before made such profession of their faith, when by reason of their infancy, they are not capable to be taught. But this hereticall assertion, is at large refuted by manifold Arguments drawne from Scripture, Fathers, and

Mat. 28. 18, 19. Mark 16. 16. Acts 2. 37. 38. & 8. 36, 37, 38, & 18. 8.

Reaſon; and all their cavils and evaſions exploded, *Artic.* 2. To which I refer the Reader.

Fourthly, I except againſt the fortieth Article, *viz.* "The "way and manner of diſpenſing this Ordinance, the "Scripture holds out to be dipping or plunging the whole body "under water; it being a ſigne, muſt anſwer the things ſigni- "fied, which are theſe; 1. The waſhing of the whole ſoule in the "blood of Chriſt. 2. That intereſt the Saints have in the death, "buriall, and reſurrection of Chriſt. 3. Together with a con- "firmation of our faith, that as certainly as the body is buried "under water, and riſeth againe; ſo certainly ſhall the bodies "of the Saints be raiſed by the power of Chriſt, in the day of the reſurrection to reign with Chriſt. This Article is wholly ſow- red with the new leaven of Anabaptiſme: I ſay the *new leaven*; for it cannot be proved that any of the ancient Anabaptiſts maintained any ſuch poſition, there being three wayes of bap- tizing, either by dipping, or waſhing, or ſprinkling, to which the Scripture alludeth in ſundry places: the Sacrament is right- ly adminiſtred by any of the three; and whatſoever is here al- ledged for dipping, we approve of, ſo farre as it excludeth not the other two. Dipping may be, and hath been uſed, in ſome places, *trina immerſio*, a threefold dipping; but there is no ne- ceſſity of it: it is not eſſentiall to baptiſme, neither do the texts in the margent conclude any ſuch thing. It is true, *John* bapti- zed Chriſt in *Jordan*, and *Philip* baptized the Eunuch in the ri- ver: but the text ſaith not, that either the Eunuch, or Chriſt him- ſelf, or any baptized by *John*, or his Diſciples, or any of Chriſts Diſciples, were *dipped*, *plunged*, or *dowſed* over head and ears, as this Article implyeth, and our Anabaptiſts now practice.

Again, the bare example of Chriſt and his Apoſtles without a precept doth not bind the Church; and precept there is none for dipping. It is certain, Chriſt and his Apoſtles celebrated the Communion after Supper, and in unleavened bread; and with ſuch a geſture as was then in uſe among the Jewes: yet becauſe there is no precept in the Goſpel for theſe things, no Chriſtian Church at this day preciſely obſerveth thoſe circumſtances: and therefore *dato & non conceſſo*, that Chriſt and Saint *John*, or their Diſciples, uſed dipping in baptiſme; it will not follow

that

that we ought to baptize in the like, and no other manner. Besides it ought to be noted, that in the beginning, Christians had no Churches nor Fonts in them; and there being many hundreds, nay thousands, often to be baptized together: there was a kind of necessity, that this Sacrament should be administred in Rivers, or such places where were store of waters, *as there were in Enon near Salem, where* John *baptized.* But now the Church hath better provided, there being Christian Oratories every where, and Fonts in them, most convenient for this purpose; whereunto I shall need adde here no more, having fully handled this point, both ἀναβαπτισμὸς, and καταδυσιν, in the discussion of the first Article. John 3. 22.

Fiftly, I except against the 41 Article, *viz.* "the persons design-"ned by Christ to dispence this Ordinance, the Scriptures hold "forth to be a preaching Disciple, it being no where tyed to a "particular Church Officer or Person. If the eye be darkness, how great is that darkness? If there be confusion in order it selfe, how great must the confusion needs bee? If all be Pastours, were are their flocks? if all be Teachers, where are their Scholars? a preaching Disciple, sounds as harshly as a Schola rMaster, or a Lecturing hearer. It is true, we grant that all who have received gifts from God, ought to make use of them for the benefit of others; and if any abound in knowledge, he ought to communicate to them that lack, and freely give *lumen de lumine.* Clouds when they are full, powre down, and the Spouts run, and the eaves shed, and the presses overflow, and the Aromaticall trees sweat out their pecious and soveraign oyles, *and every learned Scribe in the Kingdome of God, brings out of his rich treasury new things and old.* Notwithstanding this necessary duty of imploying our talent, whatsoever it be, to our Masters best advantage, none may take upon him the cure of soules without commission; nor divide the Word and dispence the Sacraments, without ordination, and imposition of hands: none *may preach except he be sent, none may assume the honour of the Priest-hood, except he be called as* was Aaron: none may open and shut the kingdome of heaven except they have received the *Keyes* from *Christ*; neither a calling without gifts, nor gifts without a calling, makes a *man of God*: If any have a

calling without gifts, their miniſtery is without fruit; if any gifts without a calling, their miniſtery is without power: the former have ἐξουσίαν, but not δύναμιν, the latter δύναμιν, but not ἐξουσία: not every one that hath a ſtrong voice, is a lawfull cryer in a Court, but he that is appointed: neither is every one that can write a good hand, a Publick Notary; but he that is ſworn; neither may every Mariner that is skifull in Navigation, take upon him the office of a Pilot, but he that is choſen. But this error of the Anabaptiſts, whereby they overthrow all order in the Church, and confound Shepheards and Flocks, Maſters and Scholars, Clergy and Laity, I have profeſſedly impugned, and at large refelled, *Artic.* 4. Whither I referre the Reader for further ſatisfaction.

Sixthly I except againſt the 45. Article. « That ſuch to whom « God hath given gifts, being tryed in the Church, may and « ought by the appointment of the congregation to propheſie.

When *Muncer*, a ſeditious Anabaptiſt, firſt ſet abroach their doctrine at *Mulchus*, and took upon him to reform many things in Church and State; * *Luther* adviſed the Senate to demand of him what calling he had to doe ſuch things he did; and if he ſhould avouch God for the author of his calling, then they ſhould require of him to prove that his calling from God by ſome evident ſigne; for whenſoever it pleaſeth God to change the ordinary courſe, and to call any man to any office extraordinary, he declares that his good will and pleaſure by ſome evident ſigne. If the calling of the Anabaptiſticall Teachers be ordinarily, let them demonſtrate it by Scripture; if extraordinary, let them prove it by miracle. For the propheſie they ſpake of, let them diſtinctly declare, what kind of propheſying they mean, and whom they eſteem Prophets: for propheſying is taken in a double ſenſe in holy Scripture; ſometimes according to the propriety of the Greek derivation, for the prediction of things future: ſometimes in a larger ſenſe, for revealing the myſteries of God, and expounding his Oracles, either concerning things paſt, preſent, or to come: and this two manner of wayes, either with ſtudy and upon premeditation, with the

* Sleid. Com. l. 5. Lutherus Mulchuſium *Literas dat, graviter monet, ne recipiat Muncerum hominem ſeditioſum, yeclè facturum Senatum ſi rogat ex ipſo quis docendi munus ipſi commiſerit? quis evocarit; & ſi Deum nominet authorem, tum jubeat hanc ſuam vocationem aliquo evidenti ſigno comprobare; quod ſi repræſentare non poſſit, ut tum repudietur; hoc enim eſſe Deo proprium atq; familiare, quoties formulam conſuetam & rationem ordinariam velit immutare, ut tum voluntatem ſuam aliquo ſigno declaret.*

help

help of Arts and Tongues, and by consulting the best Commentaries both ancient and later; or without any study and premeditation, by immediate revelation or inspiration. Propheſie in the first sense, is an extraordinary calling; in the last, an extraordinary gift; in the middle acception, an ordinary ministeriall duty. And if that custome which Arch-bishop *Grindall* would have introduced into the Church, in the days of Queen *Elizabeth*, and is in use at *Geneva*, and among some other reformed Churches, were put in practice in *England*, and a certain number of learned and able Pastours, met at some set times, and having before notice of the Texts to be handled, should every one in their order deliver their severall interpretations, observations, and applications thereof, (which they call Prophecying) we should exceedingly approve of it; and questionlesse, thereby the Ministers would very much improve their talents of knowledge. But for rude and illiterate Mechanicks, without calling, without knowledge of Arts or tongues, upon a Scripture read in the congregation, to give their sudden judgements, and interpretations thereof, as is the manner of the Anabaptists; we hold it an intolerable presumption in them, and unsufferable abuse in the Church. For those extraordinary revelations they pretend unto, together with the miraculous gift of Tongues and healing, for many hundred years agoe have failed in the Church. If they could now do as the Primitive *Corinthians* could, not onely pray by the Spirit, but sing by the Spirit: if upon the first proposall of an obscure and intricate passage of the old Prophets, or Apocalypse, they can give upon the sudden a clear and rationall interpretation, and deliver this in what language soever; if they can discover the secrets of the hearts of unbelievers in such sort, that they falling down on their face, shall worship God, and report that God is in your Assemblies of a truth; then let the examples of the Primitive Christians in the Apostles days, serve them for precedents in this kind; but those irradiations of the Spirit, together with the glisning of the fiery tongues, have not been seen in any christian Church these many ages: if they come as short of the prime converts to the christian Religion in extraordinary gifts, as in time: if they are so far from speaking with strange tongues, that they cannot speak correctly, and coherently in one: if they are so wide of the sense of the place they

1 Cor. 14. 25.

expound, that their Paraphraſes are often without ſenſe: if they utter old broken Notes taken from none of the beſt Sermons for new revelations: if they furbiſh up ancient hereſies, that have layn long in the dark, for chriſtian armour of light: if their interpretations, they not only contradict the Scriptures, but themſelves; and in ſtead of a muſicall concent, we hear nothing but vain janglings; if their prophecyings for the time paſt have been no better, and none can propheſie, or promiſe better of them for the time to come, though they pretend never ſo much to the Spirit, and boaſt of viſions and revelations; though ſome of them have a *glib* tongue, and thereby *ſlide* into the approbation of the vulgar ſort; though in their contemplations they ſoare up ſo high, that they loſe themſelves and their hearers; though they draw their *thin wier* to a great *length*; though notwithſtanding they are often *gravelled* and *interfere*, yet they out-run the hour-glaſſe, and tire all their auditors before themſelves are out of breath; they ſhall give us leave to eſteem them no *Prophets*, but *Enthuſiaſts*: no *inſpired* men, but *diſtracted*: no *Seers*, but *dreamers*: no *Expoſitours*, but *Impoſtours*: no *Commentatours*, but *commenters*; nay rather *commentiters*: no *Workmen*, but *Botchers*: no *Carbuncles*, but *Glow-worms*: no *fixed-ſtars*, but *wanderers*: no *lights*, but *ignes fatuos*: exhalations incenſed in the night, which lead fools out of their way, ſometimes into thickets, ſometimes into ditches and quagmires, and many of them into rivers over head and ears. *Hermannus Leomelius* in his apology for the Regulars againſt the uſurped authority of the Biſhop of *Chalcedon*, reporteth, that *when the Frogs make a hideous noiſe in any lake* or ditch, *about the houſe, if a Candle or bright burning lamp be ſet upon the bank*, they *become ſuddenly ſilent*, and are *preſently huſht*: the frogs which about the lakes and ditches near the City, and Suburbs, have made ſuch a hideous noiſe in the dark, that they have much diſquieted Chriſts ſpouſe, and interrupted her *ſweet repoſe*, are the late *fry* of Anabaptiſts. But now, ſith I have ſet up a *light upon the banks*, and clearly diſcovered both them, and their errours: I hope we ſhall ſee no more of their *Frog-galliards*, nor hear of their *harſh croaking* and *coaxation*, either in the Pulpit or the Preſſe.

Ferunt ranas lampade ſupra locum in quo tumultuantur appenſa, illius fulgore repercuſſas conticeſcere.

Ariſtoph. Βατραχομυιομαχία βρεκ' εκ εξ κοαξ κοαξ.

FINIS.

ORATIONES Synodicæ:

OR SEVERALL

SPEECHES

DELIVERED BEFORE THIS *ASSEMBLY* OF *DIVINES*,

By DANIEL FEATLY, D.D.
then a Member of the *Assembly*.

He being dead yet speaketh, Hebr. 11. 4.

LONDON,
Printed by *M. F.* for *Richard Royston*. 1646.

The first Speech before this Assemblie of DIVINES.

ARTICLE 8.

Of the three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thorowly to be received and beleeved: for they may be proved by most certain warrants of holy Scripture.

M. Prolocutor,

THat we may not *Penelopes telam texere & retexere*, doe and undoe; and that it may not be said of our votes, as *Charles* the fift spake sometimes of the decrees at their Diets, that they were like Vipers, the *latter alwayes destroying the former*; what I shall humbly offer to this Assemblie, shall be in confirmation of our last vote concerning the three Creeds, read in our Church. The exception of some of our learned Brethren, are taken either at the *titles*, or the Creeds themselves: Against the *titles*, that the *Nicene* Creed is in truth the *Constantinopolitane*; that the Creed which goeth under the name of *Athanasius*, was either made by *Anastasius*, as some affirm, or *Eusebius Vercellensis*, as our incomparable *Jewell* relates. Certainly *Meletius* the Patriarch of *Constantinople*, in his Epistle to *John Dowsa* resolves negatively, *Athanasio falso ascriptum symbolum cum appendice illo Romanorum Pontificum adulteratum luce lucidius contestamur*: we conteſt that it is clearer then day-light, that this Creed is falsely father'd upon *Athanasius*, and is adulterated by the adding of a clause inserted by the *Roman* Bishop; and for

The first Speech to the 8. Article.

Apol. Eccl. Aug. p. 2. c. 1. divis. 1.

that which is called the Apostles Creed, the father who so *christened* it is unknown. Hereunto I answer, that though the entire Creed, which is read in our Churches, under the name of the *Nicen*, be found *totidem verbis* in the *Constantinopolitane*; yet it may be truely called the *Nicen*, because the greatest part of it is taken out of that of *Nice*. And howsoever, some doubt whether *Athanasius* were the author of that Creed which beares his name, yet the greater number of the learned of later ages intitle him to it; and though peradventure he framed it not himselfe, yet it is most agreableto his doctrine, and seemeth to be drawn out of his works, and in that regard may be rightly termed his Creed. And for the third Creed, although I beleeve not, that either the Apostles joyntly or severally dictated it: yet I subscribe to *Calvins* judgement, who saith, that it was a summary of the Christian Faith, extant in the Apostles dayes, and approved of by them. Howsoever, according to the rule of *Aristotle*, *Loquendum cum vulgo, licet sentiendum cum sapientibus*, we must use the language of the vulgar, though we vote with wise men, and think as they doe. And certaine it is, these three Creeds, for many hundreds of yeares, have generally passed under the titles of the *Nicen*, the *Athanasian*, and the Apostles. So much for the *titles*. Against the Creeds themselves, the exceptions which are taken, either concern the form of propounding the Articles, or the matter and doctrine of them; concerning the manner of propounding them, it is objected to be in too peremptorie a way, *under pain of damnation*, and that they *ought to be thoroughly beleeved*. To the former I answer with *Leo*, where it is said, *Whosoever holds not this Creed shall perish everlastingly*; It is understood of such as have capacity to understand it, and their consciences are convinced of the truth of it. To the latter, that *thoroughly* to beleeve it, signifies no more then *throughout*, and entirely, and that not for the authority of the Creeds themselves, but for the Scripture by which they are confirmed. The exceptions against the matter or doctrine of the Creeds, either concern the first Article, *God of God*, or the Article about the *descent into hell*. For the first, there can be no doubt at all of it, for the Sonne is of the Father, and therefore the Father and Sonne being God, it must needs follow, that

Vid. Vossium de tribus symbolis.

Christ

Christ is God of God, neither will it hence follow, that the Deity of the Sonne is of the Deity of the Father. For the argument holdeth not *à concreto ad abstractum*; *verbi gratia*, it will not follow, *Deus passus est, ergo deitas passa est*, God suffered, *ergo* the deity suffered: nor this, *Maria est mater Dei, ergo est mater deitatis*; Mary is the mother of God, *ergo* she is mother of the Deity. Yea but *Calvin* saith, Christ is *autotheos*, God of himselfe; the answer is easie, Christ is God of himselfe, *ratione essentiæ*; but God of God, *ratione personæ*. And whereas it is objected, that if he be *Deus de Deo*, it must be either *per productionem essentiæ*, or *communicationem*; by the production, or communication of the essence: though *Beza*, and other of our Divines stick not at the latter phrase, yet it followeth not; for it is sufficient to prove him God of God, that his person is generated of the Father, & it is safer to say that he hath *communem essentiam cum Patre*, then *communicatam*, rather common then communicated. For the latter, concerning *descent into Hell*, all the Christians in the world acknowledge, that CHRIST some way descended into hell, either locally, as many of the ancient fathers, *Latymer* the martyr, *Bilson* and *Andrews*, and *Noel* in his catechism (commanded to be taught in all Schools, soon after the publishing the 39 Articles) expound it; or vertually, as *Durand*; or metaphorically, as *Calvin*; or metonymically, as *Tilenus*, *Perkins*, and this Assembly; and therefore no man need to make scruple of subscribing to the Article, as it stands in the Creed, seeing it is capable of so many orthodoxall explications, and therein I desire that this Assembly in their aspersions would (after the example of *the Harmony of confessions*) content themselves with branding onely the popish exposition of this Article, which taketh hell for *Limbus patrum*, or Purgatory (Netherland regions, *extra anni solisque vias*:) for any of the other foure interpretations, they are so farre from being Hereticall, that it hath not bin proved that any of them is erroneous.

M. Prolocutor,

The ſecond Speech, to the 8. Article.

THough there is nothing more tender then Conſcience, every *ſcrupulus* there is more painfull then *ſurculus in carne*, a thorn in the fleſh; and though nothing ought more now to be ſought after, when not onely *Chriſts ſeamleſſe coat*, but his *myſticall body* is rent and torn aſunder, then ἀληθεύειν ἐν ἀγάπῃ, and

John 5. 26.

ἀγαπᾶν ἐν ἀληθείᾳ, to ſeeke the truth in love, and love in truth; and therefore I ſhall be moſt willing to any kind of reaſonable συγκατάβασις condeſcending, to give ſatisfaction to our learned brethren: yet on the other ſide, they may doe well to thinke of that *Maxime* in the Canon law, *turpis pars quæ diſcordat toti*, it is an unſound part which differs from the whole body, and not *nodos in ſcirpo quærere*, to except againſt undoubted verities, and moſt warrantable expreſſions, ſuch as have been debated in this Article; namely *Deus de Deo*, &, *ſymbola recipi debere*: for theſe are the *lapides offenſionis*, rocks of offence.

That Chriſt is *Deus de Deo*, God of God, is thus clearly proved out of Scripture: whoſoever is God and the Sonne of God, muſt needs be God of God; but Chriſt is God and the Sonne of God, *ergo &c.* But it hath been objected, if he be God of God, then he muſt have his eſſence communicated to him from the Father, and ſo be *eſſentiatus à patre*, eſſentiated, or natured from the Father: this will not follow, no more then that *Socrates* is *eſſentiatus a Sophroniſco*, but onely that he is *genitus à patre*, begotten of his Father, and ſo is *recipiens eſſentiam*, or *habens eſſentiam communicatam a patre*; which manner of ſpeech is approved of by *Beza*, *filius eſt a patre per ineffabilem totius eſſentiæ communicationem ab æterno*: the Son is from the Father by an unſpeakable communication of his whole eſſence from eternity: and *Symlerus*, *Non negamus filium habere eſſentiam a Deo patre, ſed eſſentiam genitam negamus*: we doe not deny that the Son hath his eſſence from God the Father, but we deny that the eſſence is begotten: and why ſhould we boggle at this phraſe, when our Lord himſelfe acknowledgeth, *Joh.* 5. 26. *Omnia mihi data ſunt a patre meo, & pater dedit filio habere vitam in ſe*, all things are given me of my Father? Neither doth this any way contradict

Act. 4. Trin.

In ep. ad Polon.

John 5. 26.

Calvin

Calvin his *Autotheos*, God of himself; which form of expression, though some Protestants as well as Papists have excepted against, yet I am of *Whitakers* mind, in his answer to the seventh reason of *Campian*, that it is *verissime & sanctissime dictum*, most truly and religiously spoken; *nam si ex se Deus non est, omnino Deus non est*: for if he be not God of himself, he is not God at all: Let Saint *Augustine* be the umpire, and reconcile both, *Christus ad se Deus, dicitur ad patrem filius*; Christ may be considered two ways, either absolutely, and so he is *Deus ex se*, God of himself, as the Father is and the holy Spirit; or relatively, as *filius*, and so he is *Deus de Deo*, as he is the Son, so he is God of God. Yea but these phrases may be taken in an ill sense: and so may all the Articles of the Creed, as you may see in the Parisian censure set out by the Jesuits; nay so may the whole Scripture, as Saint *Peter* teacheth us, which ἀστήρικτοι στρεβλοῦσι the ignorant and unstable pervert: What then? must we weed up all the flowers of Paradise, because hereticks, like spiders, suck such juice out of them which they turn into poyson?

Hom. de temp. 88.

2. For the other expression [*ought to be received*] as I conceive, it may be thus justified. Whatsoever articles may be firmly and evidently proved out of Scripture, *ought to be received* and *believed*, *art.* 6. But such are all the articles of these three Creeds, *ergo &c.* 2 Those to whose office and function it belongs, to declare and teach the people of God, what they may and ought to receive and believe, may use this expression. But it appertains to the office of the Pastors of the Church, especially met at a Synod for that end, to teach the people of God what they ought to receive and believe, *ergo &c.* 3. That form of words which hath been used in Synods, held in the purest times, and is at this day used, not only in the harmony of all Protestant Confessions (as was shewed by a learned brother) but every day in most approved Sermons, may be retained. But such is this form, *recipi & credi debere*, *ought* to be received and believed, *ergo. Concil. Carth.* 1. *Cæcilius à Bilta dixit, quam rem fugere ac* vitare debemus, *& à tanto scelere nos separare*, said, which thing we *ought* to shun and avoid, and to keep our selves from so great a sin: *Concil. Elib. can.* 12. *Lapsi in hæresin ad ecclesiam recurrentes incunctanter* recipi debent; *pœnitentia iis*

non eſt deneganda, *Concil. Neo. can.* 1. Thoſe that are fallen into hereſy, returning to the Church, *ought* readily to be received, repentance is not to be denyed unto them. *Presbyter mœchus ab eccleſia* pelli debet, an incontinent Presbyter *ought* to be driven from the Church. *Conc. Laod.* quod non oporteat *angelos invocari*, that we ought not to call upon Angels: & *Can.* 59. quod non oporteat *libros non canonicos legi in eccleſia*, that books that are not canonicall, *ought* not to be read in Church. But our acute and learned brother demandeth, *qua fide recipiendi ſint hi articuli, eccleſiaſtica an divina?* with what kind of faith, humane or divine? I anſwer, at the firſt propounding of them, if we have nothing to ſay againſt them, *fide eccleſiaſtica*, or *humana*, by a humane faith, or the faith of the Church, out of reverence to our mother the Church; but after we have examined them and compared them with Scriptures, then *fide divina*, by a divine faith: as the *Samaritans* at the firſt believed, *fide humana*, by a humane faith, upon the relation of the woman; but afterwards, when they heard Chriſt himſelf, and ſaw his miracles, *fide divina*.

ARTIC. XI.
Of the Iuſtification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works, or deſervings. Wherefore, that we are juſtified by faith only, is a moſt wholſome doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

M. Prolocutor,

The firſt Speech concerning Artic. 11.

THere are two ſorts of things which are not defined without great difficulty, things of the higheſt, and of the loweſt nature; the former can hardly be defined in regard of their exceeding perfection; the latter for their extream imperfection: of the former no definition is capable, the latter are capable of no exact definition, but only ſome imperfect deſcription: and therefore as *Ariſtotle* defines *materia prima*, the firſt matter,

matter, by meer negations, *quod nec quid, nec quantum, nec quale*, neither substance, nor quantity, nor quality, &c. So *Plato* defines God, that he is ὔτε σῶμα, ὔτε χρῶμα, neither body, nor colour, &c. To this latter kind we may well refer justification, of which we read that high *Elogie* in the *Bohemian* Confession, *Hoc caput doctrinæ ex omnibus apud nos pro maximo & gravissimo capite habetur, ut in quo summa evangelii posita est, & quo Christianismus fundatur, & in quo preciosus nobilissimusque thesaurus salutis æternæ, unica & viva consolatio divina comprehenditur:* this is the chief head of doctrine, in which consists the sum of the whole Gospel, &c. This excellency of the subject notwithstanding ought not to dull the edge of our most diligent search into it, but sharpen it rather, to endeavour so to *define justification*, that we may *justifie our definition*. Which we cannot doe, without distinguishing of a three-fold righteousnesse: First, a perfect righteousnesse, but not inherent; of which, 2 *Cor.* 5. 21. Secondly, inherent, but not perfect; of which, *Luke* 1. 75. and *Apoc.* 22. 11. Thirdly, perfect and inherent; of which, *Heb.* 12. 23. The first, is the righteousnesse by which we are justified; the second, by which we are sanctified; and the third, by which we are glorified. The first consisteth as well of Christs active as his passive obedience, and in the imputation thereof by faith consisteth the essence of our justification, which may be thus defined: *an act of God, whereby he acquitteth every penitent and believing sinner, by not imputing to him his sins, and imputing to him the perfect satisfaction and righteousnesse of Christ.* Every part of this definition may be proved by clear testimonies of Scripture; and besides, it hath that Κριτήριον, certain mark or touch-stone of a true definition, that *it meeteth with all doubts, and confronteth all errours broached against the nature of justification:* first, the errour of the Libertines, by that clause, *every penitent:* secondly, of the *Antinomians*, in the clause, *not imputing their sinne:* thirdly, the *Socinians*, in the clause, *perfect satisfaction:* and lastly, the *Arminians* and *Papists*, in the last clause, *imputing Christs righteousnesse*, no habit or act of ours, no, not the act of faith. The testimonies of Scripture, because they are ready at hand to every one, I shall forbear to quote at this present, and conclude with culling out of some passages of the ancient Fathers,

The definition of justification.

thers, the rather to confound our *Romiſh* adverſaries, who putting on a brazen face, challenge the champions of our Faith to produce but one teſtimony of any Divine or Doctor of the Church, who taught, that a man was juſtified by another mans righteouſneſſe, before *Calvin* or *Luther*. We accept of the challenge, and alledge firſt *Juſtin Martyr*, ὦ τῆς ἀπροσδοκήτων εὐεργεσίων, ἵνα ἀνομία πολλῶν ἐν ἑνὶ δικαίῳ κρυφῇ· δικαιοσύνη δ' ἑνὸς πολλοὺς ἀδίκους δικαιώσει. O the ineſtimable and unexpected mercies of God! The tranſgreſſion of many is hid in one righteous One, and the righteouſneſſe of One acquitteth many. *Ierome*, *Vt nos efficeremur juſtitia Dei in ipſo, non noſtra, nec in nobis*: that we might be made the righteouſneſſe of God in him, not ours, nor in us. *Auguſt. ſerm. 6. de verb. Apoſt. Videte duo, juſtitia Dei, non noſtra; in ipſo, non in nobis*: obſerve two things; it is Gods juſtice, not ours; and in him, not in us. *Et tract. 3. in Iohan. Omnes qui ex Adamo in peccato, peccatores; omnes qui per Chriſtum juſtificati, juſti; non in ſe, ſed in illo*: all that are juſtified by Chriſt, are juſt, not in themſelves, but in him. *Et in Pſal. 21. Mors Chriſti morte fugatur, & Chriſti nobis juſtitia imputatur*: our death is put to flight by Chriſts death, and Chriſt his righteouſneſſe is imputed to us. *Bernard. ad Mil. Temp. c. 12. Adæ peccatum imputabitur mihi, & Chriſti juſtitia ad me non pertinebit? Adams* ſin is imputed to me, and ſhall not Chriſt his righteouſneſſe belong to me? *Et Serm. 61. in Cant. Nempe factus es tu mihi, Chriſte, juſtitia à Deo: nunquid mihi verendum, ne una ambobus non ſufficiat? non eſt pallium breve quod non poſſit operire duos; & te pariter & me operiet larga & æterna juſtitia*: thou, O Chriſt, art made righteouſneſſe unto me from God: need I fear leſt thy righteouſneſſe, being but one, cannot ſuffice us both? it is no ſhort or ſcanty cloak or garment, that cannot cover two; thy large and eternall juſtice or robe of righteouſneſſe, ſhall cover both thee and me.

The ſecond Speech, to Article 11. *Calvin. præfat. Inſtitut.*

M. Prolocutor,

IUdicious and devout *Calvin*, alluding to the words of the Prophet, let *us draw water out of the wells of ſalvation*, ſaith, *Nunquam legimus reprehenſos qui nimium de puteo aquæ vivæ hauſerint*:

rint: none ever were found fault with, for drawing too much out of the well of life. Sith then we have free liberty to draw, and the water is precious and ſoveraign, the *well* ſo *full and exuberant*, that as Saint *Cyprian* ſpeaketh, *quantum fidei capacis afferimus, tantum gratiæ inundantis haurimus*; we take up ſo much grace as our faith can hold or receive: I profeſſe, for my own part, I had rather draw more out of this *Well* then leſſe: they who are only for the imputation of Chriſts paſſive obedience, ſeem to me to draw but *one bucket full*; but they who are for the imputation of both, two: the former draw from thence only *pretium redemptionis*, the price of our ranſome; the other, *meritum æternæ vitæ*, the merit of eternall life. But to leave all rhetoricall expreſſions, and handle this ſubtile queſtion logically and ſcholaſtically.

Cypri. de cen. Dom.

Firſt, we are to take notice of a double obedience of Chriſt; a generall, which he performed to the whole law through the whole courſe of his life: a ſpeciall, which he performed to that particular command of his Father, to lay down his life for his ſheep.

Secondly, when we ſpeak of this generall and ſpeciall obedience of Chriſt (which ſome tearm active and paſſive) though it be moſt true which *Bernard* ſaith, *Chriſtus in vita habuit actionem paſſivam; in morte paſſionem activam:* Chriſt in his life performed a paſſive action; in his death he ſuſtained an active paſſion: It is confeſſed on all hands, that both are neceſſary to juſtification, and that Chriſt performed both *for us*; but then we muſt diſtinguiſh of this tearm, *for us*; for it may either ſignifie *bono noſtro*, only *for our good* and behoof, or alſo *loco noſtro*, in *our ſtead and place*; that Chriſt ſatisfied the puniſhment of the law, and fulfilled all the precepts thereof for us, that is, for our benefit, is not denyed by any: and therefore thoſe texts, *puer natus eſt nobis, & oportet nos implere omnem juſtitiam, & factus eſt ſub lege ut eos redimeret*; to us a Child is borne, and ſo we ought to fulfill all righteouſneſſe, and he was made under the law, that he might redeeme thoſe that were under the law, and the like, might be ſpared; they are like the *Lacedemonian* ſwords, too ſhort to reach their adverſaries. But that he fulfilled the law, *loco noſtro*,

ſtro, in *our ſtead and place*, that's denyed by *Piſcator* and *Tilenus*; who conceive that the paſſive obedience only is imputed to us, *& implet utramque paginam*, not the active. Their principall reaſons are,

Piſcator and *Tilenus*. *Obiect.* First, Chriſt as man, being a creature, was bound to fulfill the law of his Creator for himſelf, otherwiſe he had not been *ſacerdos inculpatus*, a high Prieſt without blame; neither would his ſufferings have ſteaded us: but, being an innocent man, he was not bound to ſatisfie for the breach of the law; that therefore is to be allowed to us which he did undergo in our ſtead.

Secondly, the Scripture attributeth our redemption and reconciliation to the bloud of Chriſt; *Chriſts bloud cleanſeth us from all ſin*, 1 *Ioh.* 1. 9, & 6. *Chriſt gave his fleſh for the life of the world.*

Thirdly, he that is freed from the guilt of all ſins, of omiſſion as well as commiſſion, is to be reputed, as if he had fulfilled the law: for *idem eſt eſſe juſtum & inſontem*, it is all one to be a juſt and an innocent man. But by the imputation of Chriſts paſſive obedience we are freed from the guilt of all ſin, as well of omiſſion as commiſſion, *ergo*, *&c.*

Fourthly, if Chriſts active obedience be imputed to us, then there needs no remiſſion of ſins; for he who is eſteemed to have fulfilled the law, needs no forgiveneſſe for the breach of it.

Fifthly, thoſe who are freed from eternall death, of neceſſity attain everlaſting life: but by the imputation of Chriſts paſſive obedience, we are freed from eternall death: *ergo*, by it we obtain everlaſting life.

Sol. 1. To the firſt, a three-fold anſwer may be given. First, that Chriſt, in regard of his hypoſtaticall union, was freed from all obligation of law, which otherwiſe had layen upon him, if he had been meer man. Secondly, admitting that Chriſt, as man, after he had taken upon him our nature, was bound to fulfill the law for himſelf; yet becauſe he freely took upon him our nature, and conſequently this obligation for us, his diſcharging it ſhall accrue to us: as if I freely enter into bond for another mans debt; if I diſcharge the bond, I both releaſe my ſelf and my

my friend. Thirdly, we muſt diſtinguiſh of a publike perſon and private; what a man doth as a private perſon, belongeth onely to himſelfe; but what he doth as a publike perſon, to himſelfe and others.

To the ſecond I anſwer, that either the blood and death of Chriſt are taken by a *Synecdoche*, for his entire obedience, it being the *coronis* and crown of all; or that ſalvation and life is attributed to it, becauſe it merited for us the imputation of Chriſts active obedience alſo. *Sol.* 2.

To the third, he that is freed from ſinne of omiſſion is in the ſtate of an innocent, but not of a juſt man: he is indeed freed from all puniſhment, yet becauſe he hath not actively fulfilled the law in the courſe of his life, he hath no good title to eternall life; by the law, *hoc fac & vives*, doe this and thou ſhalt live; he that is guilty of no ſin of omiſſion, is equivalent to a juſt man, *quoad liberationem à pœna*, but not *quoad meritum æternæ vitæ*, in regard of freedome from puniſhment, but not in regard of the meriting eternall life; *ſecundùm quid non, ſimpliciter*; in ſome reſpects, not ſimply. *Sol.* 3.

To the fourth, Chriſts righteouſneſſe cannot be imputed to us, before we are aſſoyled of our ſinnes. For it is not righteous with God, to accompt him righteous, who hath no way ſatisfied for his ſinnes, neither by himſelfe nor other: the captive muſt be firſt freed, before he be advanced to honour. *Sol.* 4.

To the fifth, though it follow by the connexion of the cauſes of our ſalvation, that whoſoever is freed from eternall death, is ſtated in eternall life: yet it doth not follow that there is the ſame cauſe of both: as for example, if you open the leaves of a window, the ſunne-beams ſhine into the roome; yet there is not one and the ſelfe ſame cauſe of opening the window, and the immiſſion of the beams. *Sol.* 5.

Thus I have handled the point, ἀνασκευαστικῶς, by way of confutation: now καθασκευαστικῶς, by way of confirmation, I ſet to the proof thereof.

Firſt, if juſtification be a diſtinct thing from redemption and ſatisfaction: then the imputation of Chriſts meer paſſive obedience will not ſuffice for our juſtification. But they are

diſtinct things, *Dan.* 9. 24. *He ſhall make an end of ſin, he ſhall make reconciliation for iniquity, and bring in everlaſting righteouſneſſe.* 1 *Cor.* 1. 30. He is made to us *righteouſneſſe, and ſanctification, and redemption.*

Secondly, that which is imputed to us, is called righteouſneſſe, and δικαίωμα, *Rom.* 5. but meere paſſive obedience makes not a man righteous, but onely patient: *ergo*, &c.

Thirdly, the fulfilling of the ceremoniall law is a different thing from Chriſts paſſive obedience; but that is imputed to us, by the reaſon which our adverſaries bring, becauſe Chriſt did not that for himſelfe, in regard he had no ſin; whereof all thoſe legall acts were a kind of confeſſion: and therefore it muſt be allowed to us.

Fourthly, If part of Chriſts active obedience be imputed to us, why not the whole? But the adverſaries confeſſe, that Chriſts voluntary ſubmitting himſelfe to death, and offering up himſelf for a ſacrifice to God (which are parts of his active obedience) are imputed to us: for otherwiſe his bare ſufferings had not been meritorious. *Ergo*, his whole active obedience is imputed to us.

Fifthly, unleſſe Chriſts actuall fulfilling of the law be imputed to us, we are debarred of eternall life, which is promiſed to none but ſuch who in themſelves or by Chriſt have fulfilled the law, according to thoſe texts, *Fac hoc & vives*: &, *Si vis ad vitam ingredi, ſerva mandata*: doe this and thou ſhalt live; and, if thou wilt enter into life, keep the Commandements.

If Chriſt were not bound to fulfill the law for himſelfe upon our adverſaries own ground, his fulfilling the law muſt be imputed to us: but he was not bound to fulfill the law for himſelfe. Firſt, becauſe he was not *perſona humana, & lex datur perſonæ, non naturæ*; Chriſt was not a humane perſon, and the law is given to the perſon, not to the nature. Secondly, becauſe as Son of man he is Lord of the Sabbath, and ſo of the law. Thirdly, becauſe he is the King of the Church, to preſcribe lawes to his ſubjects, not to himſelf, & all power is given to him both in heaven and earth. Laſtly, becauſe no man will ſay, that Chriſt in heaven hath any obligation upon him, yet there he hath his humane nature: that nature therefore, as in him it was hypoſtatically united

ted to the deity, was free from all tye in regard of himselfe; what he engaged himselfe was for us, & to be allowed on our accompt.

M. Prolocutor,

The third Speech to the 11. Article.

AS S. *Gregorie* said, *plus debeo Thomæ, quam Petro*, I am more indebted to *Thomas* then *Peter*; because his doubting of Christs resurrection occasioned a more sensible demonstration thereof then otherwise we should have had: so truly I may say, we are much beholding to him, who first moved the scruple concerning the imputation of Christs sole satisfaction; for it hath occasioned the resolution, not onely of that doubt, but of many other concerning the *communicatio idiomatum*, the effects of the hypostaticall union, the nature of the law, and the faithfuls title to heaven.

It is true, there hath been some *clashing* among the worthie Members of this Assemblie: but it hath been like the collision of steel and flint, whereby have been struck out many sparks of divine and saving truth. Nothing seemeth to me now to hinder the putting the question to the vote and determining it *ex voto*, according to our desire, but the vindication of it from aspersions cast upon it by foure sorts of miscreants, the *Antinomians*, the *Papists*, the *Arminians*, and *Socinians*.

First, the *Antinomians* object, if Christs active righteousnesse be imputed unto us, then are not we bound to keep the law, because Christ hath kept it for us. This objectiō may be assoyled with a double answer: first, that this active obedience of Christ is imputed to none but true penitents. For though repentance be no cause of our justification, yet it is *conditio requisita in subjecto*, a condition required in the subject; and to beleeve the remission of our sins, by imputation of Christs satisfaction and righteousnesse without a sincere and serious purpose to forsake all our transgressions, and walk in newnesse of life, is an act, not of Faith, but of presumption. Secondly, I grant, that Christs righteousnesse being imputed to us, we are not bound to fulfill the law *hoc nomine* to justifie us before God, or procure us a title to the Kingdome of Heaven: but for other ends, namely, to glorifie God, obey his will, to testifie our thankfulnesse

fulneſſe to our Redeemer, to ſhew our faith by our works, to make our election ſure to our ſelves, to adorn our profeſſion with a holy converſation, to avoyd ſcandall, and avert Gods judgements.

Secondly, the *Papiſts* object, if Chriſts active obedience be imputed to us, then either the whole, or a part of it: not a part, for that will make us righteous but in part: not the whole, for then no other ſhould have ſhare in it, but our ſelves; and every particular beleever ſhould be as righteous as Chriſt himſelfe, and everie one as another.

But this objection may be aſſoyled by a three-fold anſwer. First, there is a double *totum* or whole, *totum extra quod nihil eſt, & totum cui nihil deeſt*: a whole out of which there is nothing; as the whole water is in the baſin; and a whole to which nothing is wanting, as the whole ſoul is in every part of the body; for the ſoul is *tota in toto*, and *tota in qualibet parte*. Chriſts whole obedience in the firſt ſenſe is imputed to us, not in the ſecond. 2. All believers, according to the ſpeech of *Luther*, are *æque juſti ratione juſtitiæ imputatæ*, equally juſt in reſpect of imputed juſtice, though not *inhærentis*, of inherent; in reſpect of paſſive, not active righteouſneſſe. Thirdly, *æque pronunciamur juſti, ut Chriſtus*; we are equally pronounced juſt, as Chriſt; that is, we are as truely acquitted and abſolved as he; *ſed non pronunciamur æque juſti*, but not pronounced equally juſt: for his juſtice was inherent, ours imputed; his from himſelfe, ours from him; his of infinite worth, ſufficient to juſtifie all beleevers; ours of finite, and ſufficient onely for our ſelves.

The Arminians object, if τὸ *credere*, or the very act of believing juſtifie us, then not Chriſts imputed righteouſneſſe. But the very act of believing juſtifieth, as the Apoſtle ſaith, *Abraham* beleeved, and it was counted to him for righteouſneſſe. To this I anſwer, that faith may be conſidered either *ratione actus*, or *ratione objecti*; in regard of the act, or of the object. Faith juſtifieth not *ratione actus*, for then ſome work ſhould juſtifie; but *ratione objecti*, not in regard of the act, but in regard of the object; as the ſpoon feeds the child, in regard of the milk in it; and the chirurgions hand heals, in regard of the playſter he applies: thoſe that were healed by looking upon the brazen ſer-

pent,

pent, were not cured by the sharpnesse of their sight, for the purblind were as well healed as the sharp-sighted, but by a supernatuall vertue at that time given to the object, the brazen serpent, a type of Christ.

4. The *Socinians* object, God doth not justifie man by an act of injustice: but it is injustice to punish one man for another, or attribute one mans righteousnesse to another: for, *justitiæ est sunm cuique tribuere*, it is the office or property of justice to give to every man his own; therefore we are not justified by the imputation of Christs active or passive obedience. But this objection may be assoyled with a double answer. First, it is not against justice, but agreeable to justice, to lay the debt or penalty of one man upon another, in case that one man voluntarily undertake for the other, and becomes his surety: as it was just to lay *Cimon* in the gaol for his fathers *Miltiades* debt, after he ingaged himself for it, and made it his own: neither was it unjust to put out one of *Zaleucus* his eyes for his sons adultery, after he undertook to satisfie for his son, and to save him one eye, who otherwise should have lost both. Secondly, when God imputes Christs righteousnesse unto us, he gives us our *own*, namely, that which Christ hath purchased for us by his death: and secondly, in regard of our union with Christ, whatsoever is Christs in that kind, is ours, and *Rom.* 5. he that hath given Christ to us, hath given his righteousnesse also.

M. Prolocutor,

The fourth Speech to the 11. Article.

THe *Roman* orator in his oration *pro Sexto Roscio Amerino* writeth of *Cajus Fimbria*, that he indicted *Q. Scævola* upon a strange point, that he would not suffer himself to be slain outright by him, *diem Scævolæ dixit, quod non totum telum corpore recepisset*; accused *Scævola*, for not receiving his whole weapon into his body: methinks some of our brethren put in a like bill against us, that we suffer them not to have a full and fair blow at us; *quod non tota tela argumentorum recipiamus*, that we receive not the weapons of their arguments whole and entire. I will therefore propound their arguments, as near as I can remember, in their own words to the best advantange, and then return

return a punctuall answer unto them. If any of their arrows be headed, if any of their swords be keen edged and sharp pointed, if any of their arguments have *acumen & robur*, sharpnesse and strength, they are these five following.

Object. 1. Every humane creature is bound to fulfill the Law of God for himself *jure creationis*, by the right of creation. But Christ is a humane creature, *ergo* he was bound to fulfill the Law of God for himselfe, and consequently he fulfilled it not in our stead.

To the consequence inferred upon the conclusion of this Syllogism, I have spoken heretofore. I now answer to the Syllogism it self, by distinguishing of *humana creatura*, a humane creature, which may be taken either *ratione naturæ* onely, or *ratione personæ* also; which may be so tearmed, either in regard of the nature, or the person: every humane creature *ratione naturæ & personæ*, that is, such a creature as hath not onely humane nature but a humane person also, is bound to fulfill the morall Law for himselfe: but Christ was not so; he had a humane nature, but no humane person. Now we know, *Lex datur personæ*, the Law is given to the person, Thou shalt doe this, or thou shalt not doe that.

Obj. 2. In the accompt of the law, and all judiciarie proceedings, it is all one to be *insons & justus*, to be guiltlesse and righteous: but by the imputation of Christs satisfaction we are accompted guiltlesse before God: *ergo* righteous and fully justified.

I answer: There are two sorts of causes in courts of justice, criminall and civill: in criminall it is true, *idem est esse insontem & justum*, it is all one to be accompted innocent, and just: but not in civill, where justice hath a respect to reward: and in that regard, a guiltlesse man is not necessarily a just man, that is, a deserving man. It was not sufficient for *Demosthenes* to plead for *Ctesiphon*, that he was a harmlesse man, and therefore ought in justice to have the crown; but he proves that he was a deserving man, and by the law he ought to have it as his due.

Object. 3. Thirdly, Justification is a judiciary act opposite to condemnation; but imputation of active obedience is no judiciary act opposite to condemnation: *ergo &c.*

Sol. God is said to be a righteous Judg, not only in respect of inflicting

ing puniſhment rightly, but alſo in conferring rewards and crowns of glory: and juſtification hath reſpect to both, for there are two queſtions put to us at Gods tribunall; firſt, What haſt thou to ſay for thy ſelf, why thou ſhouldeſt not be condemned to hels torments? the anſwer is, I confeſſe I have deſerved them by my ſins; but Chriſt hath ſatisfied for me: the ſecond queſtion is, What canſt thou plead why thou ſhouldſt in juſtice receive a crown of glory, ſith thou haſt not fulfilled the law? the anſwer is, Chriſt hath fulfilled the law for me: both theſe are expreſſed by *Anſelm* in his book *de modo viſitandi infirmos*; *ſi dixerit, meruiſti damnationem; dic, Domine, mortem Domini noſtri Jeſu Chriſti obtendo inter me & mala merita mea; ipſiuſque meritum offero pro merito, quod ego debuiſſem habere, nec habeo*; ifhe ſaith, thou haſt deſerved damnation, anſwer thou, I ſet Chriſts death between me and my ill deſerts, or wicked works; and I offer his merit for that merit which I ſhould have, but of my ſelfe I have not.

Fourthly, all they who are freed from the guilt of all ſins of omiſſion as well as commiſſion, are accompted as abſolutely righteous before God: but by the imputation of Chriſts meer paſſive obedience we are freed from the guilt of all ſins, of omiſſion as well as commiſſion. *ergo, &c.* *Object. 4.*

I anſwer: This argument is a plain fallacie *a dicto ſecundum quid ad ſimpliciter*, from that which is ſaid to be ſo in ſome reſpect, to that which is ſimply ſo: he that is free from the guilt of the ſin of omiſſion, is as if he were righteous *ſecundū quid*, in ſome reſpect; that is, in regard of puniſhment and guilt, but not as a righteous man ſimply, who hath a good title to a crown of glory. For the taking away of guilt doth not neceſſarily put merit. *Adam* at the firſt moment of his creation was guiltleſſe, yet had no merit which he might pretend as a title to the Kingdome of Heaven.

Fiftly, every doctrine of Faith ought to be founded upon Gods Word; but our pretending a title to the Kingdome of Heaven, by the imputation of Chriſts active obedience, hath no foundation in Gods Word, *ergo, &c.* *Obj. 5.*

It hath foundation in Gods Word; namely, in theſe texts, *fac hoc & vives*; *ſi vis ad vitam ingredi, ſerva mandata*: doe this

and thou ſhalt live; and if thou wilt enter into life, keep the commandements: and we eſtabliſh the law by faith; and theſe ſhall walk with me in white robes, for they are worthy: upon theſe foundations we build this fort for truth; none may enter into the Kingdome of Heaven, who have not ſome way fulfilled the law (*fac hoc & vives*) and that in the rigour thereof, exactly and perfectly; but all true beleevers enter into the Kingdome of Heaven; and I ſubſume (they have not fulfilled the law exactly and perfectly in their own perſons.) *Ergo*, they have fulfilled it by their ſuretie. Chriſt his fulfilling the law therefore is imputed to them.

Concerning the reſolve of the Aſſemblie, that the whole obedience of Chriſt is imputed to every beleever.

M. Prolocutor,

The fifth Speech to the 11. Article.

THe expoſition agreed upon by the Aſſemblie, ſeemes liable to three exceptions, redundancie, deficiencie, and noveltie: redundancy in the word *whole*: deficiencie, in the word *obedience*; and noveltie, in the word *imputed*: as *Tertullian* ſaith of the ſerpent, *quot colores, tot dolores*; ſo we may ſay here, *quot literæ, tot lituræ*.

The firſt exception is of redundancie: for within the accompt of the *whole* obedience of Chriſt commeth his obedience to the ceremoniall law, which yet is not imputed to us, becauſe we ought no obedience to it; it was no part of our debt, and therefore our ſuretie his laying it downe commeth not upon our accompt.

The ſecond exception is of deficiencie in the word *obedience*, for it fals ſhort of that which is imputed to us. For Chriſts originall righteouſneſſe is not comprized under either his active or paſſive obedience; yet that muſt alſo be imputed to us, as *Beza* elegantly demonſtrateth, putting the caſe thus: We were accomptable to the divine juſtice for three things, originall corruption, ſins of omiſſion, and ſins of commiſſion.

To this threefold maladie a threefold remedie was to be ap-

applyed: to our originall sinnes, Christs originall righteousnesse: to sinnes of omission, Christs active: to sinnes of commission, his passive obedience. If the accuser of the brethren article against us at Christs bar, Thou wert conceived and born in sin: the answer is, But my Mediators conception and birth was without sin; if he article, Thou hast omitted many duties of the law: the answer is, Christ hath fulfilled the law for me; if he article in the third place, Thou hast committed many actuall sins against the law: the answer is, Christ hath satisfied for them by his death and passion.

The third exception is of noveltie: for the imputation of Christs active and passive obedience was never defined for *dogma fidei*, a doctrine of faith, till the Synods held at *Gap* and *Privase* in our memorie. But these aspersions may be easily washed away, thus.

First, though we were not bound to the ceremoniall law, yet the *Jewes* were, to whom this obedience of Christ was necessarily to be imputed: and this seemeth to be the decision of the Apostle, *Gal.* 4. 4. *Made under the law, to redeeme them that were under the law.*

Secondly, though Christs originall righteousnesse were most requisite in him to qualifie him to be both our high Priest and sacrifice, that he might be an immaculate lamb, and an high Priest *separated from sinners*: and though this originall righteousnesse hath influence into our birth, to cleanse it: yet, as *Rivetus* acutely observeth, it was not properly the worke of Christ, but of the holy-Ghost sanctifying him in the womb, and in that regard not to be imputed to us as any act of our Mediator.

Thirdly, though in the Synods above named the controversies which arose about this point, first between *Piscator* and *Rivet*, and after between *Moulin* and *Tilenus*, were determined; yet the doctrine it selfe was much more ancient: For besides the testimonies of *Bernard*, *exhortat. ad templ. Chrys.* 2 *Cor.* 5. *Augustin. Psal.* 21. and *Justin Martyr in quest.* heretofore alledged by me, *Tilenus* himself confesseth that it was *Luthers* opinion: and *Calvin* is expresse for it, *in ep. ad Rom.* 3. *v.* 31. *Cum ad Christum ventum est, in eo invenitur exacta legis justitia quæ*

per imputationem ſit noſtra; when we come to Chriſt, in him we find the exact juſtice of the law, which by imputation is made ours. And ſo is *Peter Martyr, in ep. ad Rom. c. 8. Juſtitia Chriſti qua lex impleta fuit, illorum jam eſt juſtitia, et illis à Deo imputatur:* Chriſt his righteouſneſſe, by which the law is fulfilled, is now their righteouſneſſe, and imputed to them by God. And *Vrſin. Catech. Perfecta ſatisfactio, juſtitia & ſanctitas Chriſti mihi imputatur:* Chriſt his perfect ſatisfaction, juſtice and holineſſe, is imputed to me. And *Hemmingius de juſtif. art. 2. Juſtificatio hominis eſt credentis in Chriſtum abſolutio à peccato propter mortem Chriſti, & imputatio juſtitiæ Chriſti:* juſtification is the acquitting of a believer from ſin for the death of Chriſt, and the imputation of Chriſts righteouſneſſe. And the *Magdeburgenſes, Cent. 1. li. 2. Juſtitia, quam Deus impio imputat, eſt totum opus quod Chriſtus mediator noſter pro toto genere humano præſtitit:* all which Chriſt our Mediatour did for all mankind, is the righteouſneſſe which God imputeth to a ſinner.

But here me thinks I hear thoſe who are moſt active in the Aſſembly for the imputation of the meere paſſive obedience of Chriſt, like the Tribunes among the *Romans, obnunciare & intercedere*, that they may hinder and ſtop the decree of the Aſſembly, alledging, that though ſome of the ancient Fathers, and not a few of the reformed Doctors caſt in their *white ſtone* among ours: yet that we want His ſuffrage, who alone hath the turning voice in all debates of this kind, and that according to our proteſtation made at our firſt meeting wee ought to reſolve upon nothing in matter of faith, but what wee are perſwaded hath firme and ſure ground in Scripture: and howſoever ſome texts have beene alledged for the imputation of both active and paſſive obedience, yet that at our laſt ſitting they were wreſted from us, and all inferences from thence cut off, all the re-doubts and forts built upon that holy ground *ſleighted*: it will import therefore very much thoſe who ſtand for the affirmative part to *recruit* the *forces of truth*, and *make up the breaches in our forts* made by the adverſaries batteries.

Arg. 1. First, our firſt fort is built upon *Rom.* 5. 18, 19. after this manner: if we are made righteous by the obedience of Chriſt, his entire

tire obedience muſt needs be imputed to us. But we are made righteous by the obedience of Chriſt, as the Apoſtle affirmeth in the text quoted. Therefore Chriſts obedience muſt needs be imputed to us.

In this ſort they make a breach thus: by obedience the Apoſtle here underſtandeth that ſpeciall obedience which Chriſt performed to the commandement of his Father, for laying down his life for his ſheep; of which the Apoſtle ſpeaketh, *Phil.* 2. 8. *He became obedient to death, even to the death of the croſſe*: therefore this text maketh nothing for the imputation of Chriſts active obedience. *Reſp.*

But firſt, the breach is thus repaired: the word in the former verſe is not ὑπακοὴ, but δικαίωμα, which is never taken in Scripture for ſuffering, or meer paſſive obedience. *Replic.*

Secondly, the Apoſtle ſaith, *loc. ſupra cit. many are made righteous*; and *righteouſneſſe* came upon all to *juſtification of life*; and Chriſt is the end of the law *for righteouſneſſe*; and the abundance of grace, and *gift of righteouſneſſe* ſhall reign by one Jeſus Chriſt: but no man is ſaid to have juſtification of life, or abundance of grace, and the gift of *righteouſneſſe*, or to be made *righteous*, by ſuffering onely: for the willing undergoing of puniſhment ſatisfieth the law but in part; it denominateth a man patient, but not abſolutely righteous. Chriſt himſelf was not righteous onely in regard of his ſufferings; and therefore the imputation of them onely unto us will not make us formally righteous, though it fully acquitteth us from all puniſhment.

Thirdly, the obedience here mentioned is ſet in oppoſition to *Adams* diſobedience: but *Adams* diſobedience was active: therefore Chriſts obedience muſt be active.

This argument may be illuſtrated by S. *Bernards* paraphraſe, *ad exhort. ad Templar. c.* 11. *Ablato peccato, redit juſtitia; porro mors Chriſti morte fugatur, & Chriſti nobis juſtitia imputatur: plus potuit Adam in malo, quam Chriſtus in bono? Adæ peccatum imputabitur mihi, & Chriſti juſtitia ad me non pertinebit?* Sin being taken away, righteouſneſſe returns; moreover, death is put to flight by the death of Chriſt, and Chriſts righteouſneſſe is imputed unto us: could *Adam* more hurt us by ſin, then Chriſt benefit

nefit us by righteouſneſſe? Shall the ſin of *Adam* be imputed to me, and ſhall the righteouſneſſe of Chriſt no way belong unto me, or I have no intereſt in it?

Arg. 2. Our ſecond ſort is built upon 1 *Cor.* 1. 30. after this manner. If Chriſt be made unto us *righteouſneſſe*, as righteouſneſſe is diſtinguiſhed from redemption, then Chriſts active obedience is imputed to us as well as his paſſive. But Chriſt is made to us *righteouſneſſe* and ſanctification, as they are diſtinct things from redemption, or ſatisfaction (as the letter of the text importeth, He is made to us of God righteouſneſſe, ſanctification, and redemption.) *Ergo*, Chriſts active obedience is imputed to us as well as his paſſive.

Adverſ. In this ſort they make a breach thus: Chriſt is made to us
Reſp. righteouſneſſe, as he is made wiſdom, for ſo runneth the text; Chriſt is made to us of God wiſdom, and righteouſneſſe, *&c.* But he is not made to us wiſdome, by imputing his wiſdom unto us, but by inſtructing us, and making us wiſe to ſalvation; therefore neither is he ſaid to be made righteouſneſſe to us, because his righteouſneſſe is imputed to us; but becauſe he ſanctifieth us, and maketh us by his grace righteous and holy. But the breach is thus repaired.

Replicatio. Firſt, whatſoever Chriſt is made unto us, he is made perfectly ſuch unto us; elſe we ſhall lay a defect upon him, who is perfection it ſelf: But Chriſt is not made perfectly wiſdom, or ſanctification, or righteouſneſſe to us, ſave onely by imputing his own righteouſneſſe, and wiſdom, and holineſſe to us, which are moſt perfect: for, as for our inherent righteouſneſſe, and holineſſe, and wiſdom, they are imperfect and defective, as all confeſſe, ſave *Papiſts* and *Pelagians*.

Secondly, Chriſt is ſo made righteouſneſſe to us, as he is made redemption: for ſo carrieth the letter; Chriſt is made to us righteouſneſſe, and redemption. But he is made redemption unto us, by imputing his paſſive obedience; therefore in like manner he is made righteouſneſſe unto us, by imputing the active obedience. Yea but, ſay they, Chriſts wiſdome is not imputed to us: I anſwer, it is, and it covers our follies and errors, as his righteouſneſſe doth our ſins; and by vertue thereof we are accompted wiſe unto ſalvation; and for proof of this expoſition

position I alledge an Author of greatest authority next the Apostles, *Clemens Romanus* in his former Epistle *ad Corinth.* so highly cryed up by all the antients. *p.*41. *Non per nos ipsos justificamur, neque per sapentiam nostram, intelligentiam, pietatem, aut opera, quæ in puritate cordis & sanctimonia operati sumus; sed per fidem, per quam omnipotens Deus omnes ab initio justificavit:* we are not justified by our wisdom or godlinesse, *&c.* but by faith by which God justified all from the beginning.

Thirdly, our third fort is built upon 2 *Cor.* 5. 21. after this manner: those who are made the *righteousnesse of God in Christ* must needs have Gods righteousnesse imputed unto them. But Gods righteousnesse in Christ is the perfect fulfilling of the law; *ergo*, the perfect fulfilling of the law is imputed to us. *Arg.* 3.

In this fort they make a breach thus. By sinne is here meant a sacrifice for sin: and it is granted on all hands that Christ was made a sacrifice for sin, that we might be accompted righteous before God, and this maketh for the imputation of the passive, but not the active obedience of Christ. But the breach is thus repaired. *Resp. Advers.*

First, there is no necessity of expounding here sin by this glosse, *a sacrifice for sinne:* the words will carrie as well another interpretation, namely, that as Christ was reputed a sinner for us, or in our stead: so we are accompted righteousnes in him. But our sins are no way in him but by imputation, therefore his righteousnesse also is in us by imputation; and this is the current sense which we find in the expositions of the antient Fathers, *Chrys. in hunc locum, p.* 322. οὐκ εἶπε δίκαιοι, ἀλλὰ δικαιοσύνη: καὶ γὰρ Θεοῦ ἐστιν αὐτὴ ὅταν μὴ ἐξ ἔργων, ὅταν καὶ κηλίδα ἀναγκὴ τίνα μὴ εὑρεθῆναι, *&c.* he said not righteous, but righteousnesse: for that righteousnesse he speaks of is Gods, since it is not of works; and it is such in which there must be no stain, or spot, which cannot be inherent but imputed: he made the just to be unjust, that the unjust might be made just: and S. *Aug. in Psal.* 21. *Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret:* he made our sins his sins, that he might make his righteousnesse our righteousnesse. *Replic.* In Rom. 5.

Secondly, admit we take sin for sacrifice for sin in this place, this very interpretation rather strengthneth then weakneth the former

former argument: for that righteousnesse which is said to be in Christ would never have been ours, if his death had not been a sacrifice for our sins: thus therefore I collect the argument out of this place.

Assumpt. But the righteousnesse of Christ, as he was a sacrifice for sin, was to be unspotted wholly and without sin.

The righteousnesse which is in Christ can be no otherwise ours then by imputation; but the righteousnesse here spoken of is the righteousnesse in Christ; *ergo*, it cannot be ours any other way then by imputation.

Hebr. // Ergo, as he was a sacrifice for sin, his holinesse was imputed unto us.

Thirdly, Christs sufferings are not properly his righteousnes, though he who suffered were righteous, nay righteousnesse it selfe, neither are these sufferings now in Christ: but his active obedience and holinesse is truely and properly righteousnesse, and it remains in him; and is that eternall righteousnesse spoken of by the prophet *Daniel*, (*c.* 9. *v.* 14.) he shall take away sin, and bring everlasting righteousnesse.

Arg. 4. Our fourth sort is built upon *Col.* 2. 10. after this manner: if all the faithfull are *compleat in Christ*, as the Apostle here affirmeth, *we are compleat in him in whom dwelleth the fulnesse of the God-head*; then Christ supplyeth whatsoever is otherwayes defective in them, and yet required of them. But the perfect fulfilling of the law is required of them, which they cannot doe in their own persons; *ergo*, Christs fulfilling it for them is imputed to them.

Adverſ. Sol. In this sort they make a breach thus: whatsoever we were bound to doe, Christ hath done for us, either *in specie* or *per æquivalentiam*; in kind, or in value: according to which distinction, although the fulfilling of the law be not imputed to us *in specie*, yet it is *per æquivalentiam*, becaus his satisfaction is imputed to us: and so there is no defect in us, becaus no man is bound both to fulfill the law, and satisfie the breach thereof: we therefore having satisfied for the breach of the law are accompted as if we had fulfilled the law. But the breach is thus repaired.

Replicatio. No man who standeth *rectus in curiâ*, as *Adam* did in his innocency, or the Angels before they were confirmed in grace, is bound both to fulfill the law, and to satisfie for the violation thereof; but to the one or to the other, to fulfill onely the law primarily, and to satisfie for not fulfilling it in case he should transgresse;

tranſgreſſe; but that is not our preſent caſe. For we are all born and conceived in ſin, and by nature are the children of wrath, and are guilty as well of *Adams* actuall tranſgreſſion as our own corruption of nature drawn from his loyns. Therefore firſt we muſt ſatisfie for our ſin, and then by our obedience lay claim to life, according as it is offered us by God in his law, *fac hoc & vives*, do this and live. Now we grant freely that Chriſts death is ſufficient for the ſatisfactory part; but, unleſſe his active obedience be imputed to us, we have no plea or title at all to eternall life. To illuſtrate this by a lively ſimilitude, and ſuch an one to which the Apoſtle himſelf elſewhere alludes. In the *Olympian* games, he that overcame received a crown of gold or ſilver, or a garland of flowers, or ſome other prize or badge of honour; but he that was overcome, beſides the loſſe of the prize, forfeited ſomething to the keeper of the games. Suppoſe then ſome friend of his ſhould pay his forfeiture, will that intitle him to his garland? Certainly no; unleſſe he prove maſteries again, and in another race out-ſtrip his adverſary, he muſt go away crownleſſe. This is our caſe by *Adams* tranſgreſſion and our own: we have incurred a forfeiture, or penalty; this is ſatisfied by the imputation of Chriſts paſſive obedience: but unleſſe his active be alſo imputed to us, we have no plea or claim at all to our crown of glory; for we have not in our own perſons ſo run, that we might obtain. 21, 28

After this Speech, the Divines cryed generally to the Vote, *and though ſome few of eminent parts in the Aſſembly diſſented, yet far the major part reſolved for the affirmative; but before the cloſe* D. F. *produced an advice of King* James *of bleſſed memory, directed to an Aſſembly of Divines at* Privaſe *in* France, *for the deciding the preſent Controverſie, which here followeth.* The Vote.

The advice of the most Gracious Prince James, *King of great Britain, for the quieting and composing the ensuing Controversie.*

Consiliũ serenissimi Principis, *Jacobi*, Magnæ Britanniæ Regis, de controversia sequente sopienda.

Eccles. 7. 29.

GOd made man upright, (saith *Solomon*) but he found out many inventions: the truth whereof hence appears, that there daily grow such infinite controversies wch seem to tend to no other end, then to disturb the peace of the Church. Among which this late question sprung up within these forty years, which the Church of God knew not of for 1460 years, and sustained thereby no detriment, but now hath been eagerly argued between two most learned men, may be ranked; Whether the passive obedience of Christ, whereby he layd down his life for his sheep by the speciall command of his Father, be only imputed to us for righteousnesse, or together with the passive the active also whereby he rendered himself obedient to the law.

FEcit Deus (inquit Solomon) *hominem rectum, sed ipse infinitis se immiscuit quæstionibus. Cujus sententiæ veritas hinc elucet, quod tam infinitæ indies oriantur controversiæ, quæ tantum ad turbandam ecclesiæ pacem spargi ubique videntur. Inter quas hæc nupera non ante quadraginta annos nata, & qua caruit ecclesia annis mille quadringentis sexaginta, nec quicquam inde tulit detrimenti; nunc verò inter duos doctissimos viros tam acriter ventilata potest recenseri, Vtrum scilicet passiva Christi obedientia qua vitam pro ovibus speciali mandato posuit, tantùm nobis imputetur ad justitiam; vel simul cum passivâ, activa etiam qua se legi obedientem præstitit.*

This question, and those that necessarily arise from it (a glimpse whereof we may see in the propositions of *Mo-*

Hanc quæstionem & qua inde emanant necessariò, quarum specimen in propositionibus Mo-

linæi,

linæi, & oppoſitionibus Tileni ternere licet, nec generatim diſcutere, nec particulatim examinare nobis eſt propoſitum: ſed ex iis tantùm quæ legimus ipſi, & coram audivimus, conſilium dabimus, quale fidei Defenſorem non dedecere arbitramur. Et hoc quidem illud erit; nempe ut ipſa penitus ſepeliatur quæſtio cum omnibus inde emergentibus, & cum faſciis & linteis quibus revinctum erat & involutum Chriſti corpus, in ſepulchro relinquatur, ab iis præſertim qui ſe cum Chriſto reſurrexiſſe profitentur; ut, relictis impedimentis omnibus, omnes ſimul in perfectum virum in Chriſto coaleſcamus: ne forte nimium altercando infantem vivum, quod indulgens mater non paſſa eſt, diſcindere; aut inconſutilem Chriſti tunicam, quod crudelis non tulit miles, dividere videamur.

linæus, and the oppoſitions of Tilenus) we have no mind either in generall to diſcuſſe, or in particular to ſcan. But out of thoſe things which we have read our ſelves, or heard from others in our preſence, we will give ſuch advice as we think will not miſ-beſeem the Defender of the Faith. And that is this: to wit, that this queſtion be altogether buried with thoſe that depend upon it, and be left in the grave with the napkin and the linnen cloths wherein the body of Chriſt was wrapt, eſpecially by them who profeſſe themſelves to be riſen with Chriſt: that, all impediments being removed, we may all grow unto a perfect man in Chriſt Jeſus: leſt peradventure by too much wrangling we ſeem to cut in two the living child, which the tender-hearted mother would not endure; or divide the ſeamleſſe coat of Chriſt, which the cruell ſouldier would not ſuffer.

Hæc conſilii noſtri ſumma: cujus ratio eſt hæc, quæſtio quod plane nova ſit, nec neceſſaria, prioribus ſeculis inaudita, à conciliis non definita, à patribus non tractata, nec denique à ſcholaſticis ipſis agitata. Apage ergo.

This is the ſubſtance of what we ſhall adviſe: the reaſon whereof is, becauſe it is a queſtion altogether new, and not neceſſary, unheard of in former ages, not determined in any Councell, not handled by the Fathers, not diſputed in the ſchools. Away with it therfore.

Moreover, if both parties now conteſting, would either ſtand to the judgments of moſt learned Divines alleadged by both ſides, or would reſt ſatisfied in the determinations of the Churches urged by both, there needed no other Arbitrator; ſeeing they themſelves, as appears by their writings, agree of their own accord, and have already brought it to an happy iſſue.

Therefore we exhort and friendly adviſe you, that you ſuffer not theſe controverſies to ſpread any further: above all, that you keep from the Preſſe, and adde not fuell to this fire by polemical Tractates. Laſtly, that there be faithfull ſilence on both ſides: ſeeing they tend not to edification, nor ſerve to any other purpoſe then to diſtract mens minds otherwiſe conſenting in all chief poynts of faith. To whom, if ever, eſpecially in theſe days perfect concord is moſt neceſſary.

Let them therefore remember that they ought rather to ſtrive to preſerve charity, then to gain victory according to that of the Apoſtle; endeavouring to keep the unity of the ſpirit in the bond of peace; and not to prefer their private glory before the publique good of the Church.

Deinde ſi utraque pars litigantium vel ab ipſis doctiſſimorum theologorum ſententiis ab utriſque allatis ſtare, vel in eccleſiarum judiciis quæ ab ipſis utrinque afferuntur acquieſcere vellet, non alio opus eſſet arbitro, cum & ipſi, ut ex eorum ſcriptis apparet, jam inter ſe conſenſerint ultro, & feliciſſimum quæſtioni finem impoſuerint.

Proinde hortamur ac amicè monemus ne deinceps ſinant haſce controverſias latiùs ſerpere; præ omnibus, prælo ut abſtineant, & ſcriptis hinc inde polemicis huic igni fomenta ne miniſtrent. Denique ut fidele ſit utrinque ſilentium, cum ædificationi non ſerviant, nec aliò tendant quam ad diſſociandos hominum animos in reliquis fidei capitibus conſentientium: quibus omnibus, ſi unquam aliàs, tum hiſce præſertim temporibus ſumma pax & concordia eſt ſummè neceſſaria.

Sint igitur memores plus ſemper tribuendum eſſe charitatis ſtudio, quam ſcientiæ victoriæ, ſecundum illud Apoſtoli: ſolliciti ſervare unitatem ſpiritus in vinculo pacis, & publico eccleſiæ commodo privatam non anteferre gloriam.

JACOBUS Rex.

D. Featly *his Speech before the Aſſembly of Divines, concerning the new* League *and* Covenant.

M. Prolocutor,

OUr Brethren of *Scotland* deſire a reſolution from this Aſſembly concerning the neceſſity and lawfulneſſe of entring into this new League; and how can we reſolve them if we be not reſolved our ſelves, as ſome of us are not? I ſhall therefore humbly offer to your ſerious conſideration whether it be not fit to qualifie the word *Prelacie* when it is ranked with Popery and Superſtition, after this manner: I will endeavour the extirpation of popery, and all antichriſtian, tyrannicall, or independent Prelacy; for otherwiſe by abjuring Prelacy abſolutely, ſome of us *ſhall ſwear* to *forſwear our ſelves*. For Prelacy, as alſo Hierarchy, in the former and better ages of the Church were taken in the better part; Hierarchy, ſignifying nothing but a holy Rule or Government; and Prelacy the preeminency of one in the Church above another. Prelation is *a relatio diſquiparantiæ*, and *prælati* are *relati* to thoſe over whom they are ſet; who may be either the flock, or the Paſtors themſelves; if the flock, in that ſenſe all that have charge of ſouls may be truly called *prælati, viz. gregi*; for they are ſet over them to be their over-ſeers and ſpirituall Rulers, *Act.* 8. 28. 1 *Pet.* 5. 2. *Heb.* 13. 17, 24. 1 *Tim.* 5. 17. In this ſenſe both S. *Gregory* and *Bernard* take the word; *Prælati non quæ ſua ſunt, ſed quæ Domini, quærant: & non paſtores, ſed impoſtores; non doctores, ſed ſeductores; non prælati, ſed Pilati:* let Prelates not ſeek their own, but thoſe things which are the Lords; *now adays we have* not teachers, but ſeducers; not ſhepheards, but deceivers; not Prelates, but Pilats; in wich ſentence, Teachers, Paſtors, and Prelates, are ranked together, as ſignifying the ſame perſons: in which elegant Antanaclaſis you hear that Doctors, Paſtors, and Prelates, are a kind of *ſynonyma's*. In this ſenſe, if we condemn Prelates, and vote their extirpation, we ſhall with one breath blow all the Divines that have cure of ſouls, not only out of

this Assembly, but out of their Parsonages, and Vicaràges also. But if *prælati* are here in this Covenant taken in reference to Pastors themselves, and Ministers of the Gospel, and thereby such are meant only who are *præpositi clero*, set over Clergy-men themselves, as having not only some precedency to, but authority over the rest: neither in this sense may we piously swear the eradication of them. For there are Classes in the *Netherlands*, Intendents and Super-intendents in *Germany*, Presidents in the reformed Synods in *France*; and Masters, Provosts, and Heads of Colledges, and Halls in our Universities, who have a kind of prelacy and authority over the Fellows and Students, whereof the major part are Divines, and in holy Orders. Here I conceive it will be said, that none of these are aymed at, but only *Diocesan* Bishops already banished out of *Scotland*; and Prelates indeed they are in a more eminent degree; and if prelacy be restrained to them, it is Episcopacy that is principally shot at, to the extirpation whereof I dare not yeeld my vote or suffrage, lest this new Oath intangle me in perjury. For both my self, and all, who have received orders in this Kingdom by the imposition of Episcopall hands, have freely engaged our selves by oath to obey our Ordinary, and to submit to his godly judgement, and in all things lawfull and honest to receive his commands; if then we now swear to endeavour the abolishing of Episcopacy, we swear to renounce our Canonicall obedience, that is, as I apprehend, *we swear to forswear our selves.*

FINIS.

A
WARNING FOR
ENGLAND,
ESPECIALLY FOR
LONDON:
IN
The famous History of the Frantick
Anabaptists.

Their wild Preachings and Practises in *Germany*.

Whereunto is added, remarkable Histories of the *Anabaptists*, with observations thereupon.

Together with an Application to these Times.

By DANIEL FEATLY, D.D.

LONDON,
Printed by *M. F.* for *Richard Royston*. 1647.

A
COMPARATIVE
HISTORY.

ABout the year of our Lord 1525. all *Germany* was put into an uproar and confusion, by the seditious Preaching of some turbulent Ministers. The Ring-leader among them was one *Thomas Muncer*, who pretending a wonderfull and more then ordinary zeal, having with great passion preached against the Popish Errours, at length began to preach against *Luther*, terms him as *too cold, and his Sermons as not savouring enough of the spirit*; with great earnestnesse he pressed the exercises of mortification, and exhorted to a more frequent and familiar conversation with God; he pretended to some divine revelations, that God by dreams and visions did reveal unto his Saints his will. By these discourses, he won a great opinion and reputation with the people, who daily flocked after him and admired him as a man divinely inspired: at length he began more plainly to publish his designe, and told his followers, that *he had received a command from God to kill and root up all wicked Princes and Magistrates, and to chuse better in their places.*

Frederick Elector of *Saxony* hearing of these his seditious Sermons banished him out of his country; from thence he went first to *Norrenburg*, then to *Mulhuse*, every where poysoning the people with his seditious doctrine; because the Senators of *Mulhuse* and the better sort disliked him, he wrought so effectually with the base people, that rising in a Tumult they turn'd out the chief Magistrates and created others. So as now *Muncer*

cer was not only a Preacher but a Senator; whatſoever he commanded, was done; his pleaſure was a law, and his direction in all things, as he ſaid, a divine revelation. He taught a community of all goods to be moſt agreeable to nature, and that all Free-men ought to be equall in dignity and condition. By this means he gathered great companies of mean people, who leaving their labours thought fit and juſt to take part with others of better wealth and ſtore.

In *Swevia* and *Franconia* neer 40000. Peſants took Armes upon this occaſion; who robbed a great part of the Nobility, and plundered many Townes and Caſtles, *Muncer* being their chief Captain. He had a companion, a bold fellow, one *Phifer*, who talked much of his dreams and nightly Apparitions; eſpecially of one dream, wherein, he ſaid, he *ſaw in a Barn an infinite company of Rats and Mice, all which he had chaſed away and deſtroyed:* This dream he expounded to be *a Commandment ſent him from God, that by force and violence he ſhould deſtroy all the Nobility.* And *Muncer* to the ſame purpoſe moved the Boores throughout *Franconia* and *Turingia* to undertake this holy war (as he called it) againſt their Princes. *Phifer* with ſome of his Troops going out into the Neighbour-country, waſts and deſtroys Noble-mens houſes, chaſeth away the moſt, taketh ſome, and bringeth them Captives. This good ſucceſſe gave great courage to the Party. *Muncer* joins his forces with the reſt of *Phifers.*

In the mean while, *Albert Count of Mansfield*, ſetting upon them with ſome Troopers, kills about 200. The ſeditious diſcouraged with this loſſe, retire a while and keep in. This gave leiſure and time to the neighbouring Princes *Io: Duke* of *Saxony*, and his couſin *George*; *Philip Lantgrave* of *Heſſe*, *Hen: Duke* of *Brunſwicke* to collect ſome Forces againſt them about 1500 Horſe, and ſome Companies of Foot. The Rebels ſat down on the ſide of a Mount, where they had ſome advantage of the place, but they were not well Armed, and moſt of them ignorant in warre. The Princes therefore out of pity adviſed them to lay down their Armes, and offered them pardon if they would deliver up the Authours of the ſedition. *Muncer* finding himſelfe in ſome danger, encourageth them with a long and earneſt Exhortation; pretends *that this great*

Action

Action was undertaken by command from Heaven, that God would undoubtedly aſſiſt them againſt the Tyrants; that he had promiſed in many places of Scripture to aſſiſt the oppreſſed againſt their wicked governours; that thoſe Tyrants (ſo he called the Princes) *followed onely their eaſe and pleaſures; neglected Juſtice, pild their ſubjects with intolerable Exactions; had no Care to reforme the Corruptions of the Church; ſpent all their life in pride and Luxury: that therefore without doubt, the time was now come when God would take vengeance upon thoſe Canaanites; and reſtore to his own good people the liberties of their goods, their lives, and Conſciences: that as God had aſſiſted* Gideon *and* David, *and the* Iſraelites, *and gave them victories by miracle, ſo they ſhould now find his power and love no leſſe in their deliverance; and for a token of his ſpeciall favour, mark, ſaid he, yonder Rainbow in the clouds, which being repreſented in our own colours, God hereby giveth us an evident teſtimony that he is preſent with us in this Battle and will rout our enemies.*

Some few of the more deſperate were animated with this oration, and eſpecially with the Rainbow: but the moſt of them apprehended the inſtant danger, and rather becauſe in their Army all was carried tumultuouſly without any Rule or order. *Muncer* againſt the Law of Armes and Nations had kild a noble young Gentleman who was ſent to parly with them. The Princes being the more provoked with this cruelty prepared for the onſet. *Philip* the young Prince of *Heſſe* ſpake to the Souldiers to this purpoſe. *That he could not excuſe himſelfe and ſome other Princes from ſome Errors, but this could not excuſe the Rebels for their ſedition; that God every where expreſly chargeth all people every where to honour and obey their Magiſtrates: that of neceſſity people muſt contribute of their goods to the honour and ſupport of their Princes: that Princes on the other ſide did protect them by their power and Lawes. That whereas the Rebels cal'd for the liberty of their conſciences, and of the Goſpell, though Princes ſhould deny it, yet that were no juſt cauſe of Rebellion: that the Goſpell was propagated through the world not by force and violence, but by patience and ſufferance of the firſt Chriſtians: that yet their clamours herein were cauſeleſſe, and their pretences unjuſt, ſeeing the moſt Princes in Germany had then given way to the reformation.*

That theſe Rebels did but cover with the name of the Goſpell their owne impious and bloudy deſignes: that their true ayme was, to take away all Government, to bring in confuſion into the State, Atheiſme, and Barbariſme into the Church, that therefore their hypocriſy was ſo much the more damnable to pretend the name of God and of Religion to their intended confuſion; and more to this purpoſe.

At the firſt onſet the Rebels were quickly and eaſily put into diſorder, and above 5000 ſlain upon the place, & 300 more taken in a Town hard by; *Muncer* himſelfe hiding his head in a Village was apprehended, and brought to the Duke of *Saxony* and the *Lantgrave*: being asked by them why he had thus abuſed the miſerable peſants and raiſed theſe Tumults; his anſwer was, he had done but his dutie, & that ſuch Princes as hindred the Reformation of the Church ought to be oppoſed. The *Lantgrave* on the contrary, prov'd unto him by teſtimony of ſcripture; that Governours ought to be had in honour; that all ſedition is forbidden by God, and that by the lawes of the Goſpel, no Chriſtian may take armes againſt their lawfull Prince upon any pretext whatſoever. To this when he replyed nothing, he was brought to the Racke to know what his purpoſes were, and who were the principall contrivers of this conſpiracy. His fellow *Phifer* was taken and beheaded in *Mulhuſe*; *Muncer* himſelfe being brought upon the Stage was extreamly confounded and dejected, was not able to give any tolerable accompt of his faith, yet in generall tearmes confeſſed his fault and his Errour, and his head being cut off was carryed upon a ſpeare through the Army.

This *Muncer* was the firſt Author of the much famed ſect of the Anabaptiſts, ſo called from their doctrine and practiſe of Rebaptizing; for they forbid children to be baptized: and if they have been, rebaptize them: they carryed at firſt a great ſhew of ſanctity; they talked, that it was not lawfull for Chriſtians to contend in law upon any occaſions; not to beare Magiſtracy, nor to ſweare, nor to have any thing proper; but that all things ought to be common amongſt all men.

Theſe were at firſt their diſcourſes, but by degrees they fell to publiſh other more pernicious doctrines. When this ſect began firſt to creepe in Germany; *Luther*, and all other learned

Divines

Divines mightily oppoſed them, and Magiſtrates every where puniſhed them; yet ſecretly they encreaſed and raiſed many dangerous tumults: but eſpecially in *Munſter* the prime City of *Weſtphalia*: where they acted a mad and moſt memorable tragedy.

In that City one *Bernard Rotman* a Miniſter, by his paines and preaching had there reformed the Church, and caſt out the Popiſh *Biſhop* and his Cleargy. About the yeare of our Lord 1533. *John of Leyden*, a Tayler by his trade, an Hollander, an earneſt *Anabaptiſt*, came to live in the City of *Munſter*. This fellow privately inſinuated the doctrin of Rebaptization, much contemning the contrary opinion: *Rotman* in the beginning vehemently preached againſt him, & his phantaſticall opinions, as pernicious both to the State, and to Religion. Yet *Leyden* prevailed much with the baſe people, and infected great numbers who had their ſecret meetings in corners and conventicles moſt uſually upon the night, admitting none but ſuch as were addicted to their opinions. Yet within a while *Rotman* himſelfe began to encline toward them, and to condemn the Baptiſme of Children as impious and hereticall; Inſomuch that the number of *Anabaptiſts* was dayly increaſed: and the *Lantgrave* of *Heſſe* entreated by the Senators of the City to ſend ſome Preachers of learning to confute them, and containe the people in order and obedience.

Accordingly he ſent unto them *Fabritius*, a Miniſter, and others, who were provoked by the *Anabaptiſts* to a diſputation, which was admitted by them, and by the Senatours. But the ſectaries afterwards better conſidering their own ignorance and weakneſſe to which they were conſcious; and truſting to their multitudes, refuſed to diſpute, and tooke another courſe. One of them runs up and down the City as if poſſeſſed by the Spirit, and cryes, *Repent and be baptized, leſt the wrath of God overwhelme you.* Divers others cryed out in the ſame manner.

Some ſimple men obeyed for feare, being terrified with their clamours, and ſome of ther icher ſort to ſave their fortunes: for the *Anabaptiſts* began to rob all their adverſaries, and gathered together into great Troops: they poſſeſſed themſelves of the Armes & ſtrongeſt parts of the City, and made proclamations that *al who were not rebaptized, were to be accompted Pagans*

and Infidels, and to be kild. Roſmon and *Bernard Knipperdoling*, his companions, ſent Letters to all the neighbouring Villages, inviting all of their faction forthwith to come to *Munſter*, promiſed them liberall ſatisfaction for their Eſtates and goods that they were to leave.

Hereupon multitudes of men and women, eſpecially of the baſe beggerly ſort, make haſte to *Munſter*. The Citizens of the better ſort ſeeing the towne fild with ſtrangers, forthwith ſecretly convey away themſelves and their families, and leave there the *Anabaptiſts*, who now perceiving their own ſtrength, and the weakeneſſe of the other party, firſt chuſe new Senators, all of their own Faction, then create Conſuls and make *Knipperdoling* the chiefe. Then quickly afterwards burne the Suburbs, and ſpoile all Churches, ſtraightway they run by troops through all the ſtreets crying, *Repent*, and ſoone after, *Get ye hence all ye wicked if you mean to ſave your lives.* They run armed up and downe, and chaſe out of the towne all that did not favour the ſect without reſpect of age or ſex, ſo as many women with child miſcarried by their violence: then they ſeize upon the goods of all thoſe that are caſt out. The Biſhop of *Munſter* whom they had forced out was Lord of the City, and to recover his right, had now beſieged it with ſtrong forces, ſo as theſe miſerable people that were turned out by the Anabaptiſts, were rifled, and many kil'd by the Biſhops Souldiers. The feare whereof conſtrained many honeſt men which abhorred the Anabaptiſts to ſtay in the City againſt their will.

The chiefe Prophet among them, as they cal'd him, was *John Matthew*; he ſends forth his proclamations through the City commanding *every man upon pain of death to bring forth their gold, and ſilver, and all their goods unto a publique place appointed for the purpoſe*; the people aſtoniſhed with the ſeverity of this Edict were faine to obey it; if any man detained ought of his owne goods, they were diſcovered by certaine women that pretended to be Propheteſſes. Soone after, the ſame Prophet commands, that *no man keep any books in his cuſtody, but onely the holy Bible, that all other books muſt be brought forth and burned*; *for this* (he ſaid) *he had direction from Heaven*; and accordingly all other bookes in great numbers were flung into the fire.

It

It hapned about that time that one *Hubart Trutaling* a Smith, a witty fellow, had jeaſted ſomewhat ſharply upon their prophets, whereupon they call the multitude, command them to come arm'd, they arraigne the poore Smith, condemne him to dye for his ſawcineſſe; which proceedings ſtruck great terrour into the people. *Matthew* the chiefe prophet doth Execution upon the wretch, firſt wounds him with a ſpeare, then ſhoots him through with a piſtoll.

The ſame prophet taking his long pike, running in great haſte to the gates of the City, cryes that *God the father had ſent him a commandement to raiſe the ſiege and to beat away the Enemy.* When he came neare the ſouldiers he was by one of them diſpatched and run through. Though by this event he was proved to be a falſe prophet, yet his friends and fellows the other prophets, did excuſe and palliate the buſines unto the vulgar, that they much lamented his death, and thought it a great calamity to have loſt ſo brave a man. His fellow *John of Leyden* deſires the people to be comforted, for it was long before revealed unto him that *Matthew* was to dye in that manner, and that after his death himſelfe was to marry his wife.

Within a while they run to the Churches and ring out at once all the Bells; that done *Knipperdoling* begins to propheſie, and he foretels that *ſome in high places muſt be throwne downe, others of meane condition raiſed up to great authority.* Then he commands all Churches to be defaced, affirming that this commandment came from God; and accordingly the commandment was executed. Few dayes after, *John of Leyden* delivers the ſword to *Knipperdoling*, and appoints him to be the publique Executioner, for ſo *God had commanded that he who was but now the higheſt Magiſtrate, ſhould take upon him the meaneſt office and be the Hangman*; he undertooke the office with great thankes and good will.

The Biſhop alone at his owne charge had for ſome moneths continued the Siege, afterwards divers of the neighbour Princes ſent in monyes and men to aſſiſt him; he had made many Aſſaults thinking to enter the City by force, but being repulſed ſeeing no hopes, but onely to conquer them by famine, he reſolved upon that courſe, and ſhut up all the paſſages.

In

† In the meane while *John of Leyden* betakes him to his ſleep, and continues in a dream three daies together; being awaked ſpeakes not a word, but calls for paper, in it he writes the names of twelve men, who were to be chiefe officers over Gods Iſrael, and to govern all things, for *ſuch he ſaid was the will of the heavenly Father.* When he had thus prepared the way to his Kingdome, he propounds certain doctrines unto the Miniſters, and requires them to confute them by teſtimonies of Scripture if they were able, if not, he would relate them unto the people, and enact them for lawes. The doctrines were theſe; That × *no man was bound to one only wife, and that every man may take as many as he pleaſeth.* When the Preachers diſliked the doctrines, he cals his twelve Rulers and a generall aſſemblyof the people. In the preſence of all, he caſts his cloake upon the ground, and upon it, the booke of the new Teſtament, by theſe ſignes he ‖ ſweares, that *the doctrine which he had publiſhed was revealed unto him from Heaven*, and therefore he gravely threatens the Miniſters that *God would be highly diſpleaſed with them if they conſented not to it:* It was in vaine for them to reſiſt, and therefore they yeelded, and for three dayes together diſcourſe unto the people of the lawfulneſſe of Polygamy: the iſſue was, that *Ley-* ‖ *den* firſt takes three wives, whereof one had beene the wife of *Jo. Matthew* the great Prophet; many other follow his exam- × ple, ſo as at length he was thought moſt praiſe-worthy that had moſt wives.

Many Citizens of good ſenſe, & good Proteſtants were extreamly diſpleaſed with theſe mad doings, arming ſo many as they could, they meet together in the market place, and lay hold upon the prophet *Knipperdoling*, and their teachers, which the baſe people hearing, they gather in multitudes, and aſſault them with great fury, take away their Captives, & kil to the number of ‖ 50. with extreame cruelty, for binding them to ſtakes and trees they ſhot them to death, the great prophet ſtanding by and commending this execution, as a thing well pleaſing to God; others alſo were killed in another manner.

After ſome weeks there ariſeth a new prophet, a Goldſmith, he calls the people into the market place, and declares *the will and commandement of the heavenly Father to be; that John*

of

of Leyden *muſt have the government of all the world; that with mighty forces he was to go out to deſtroy all Kings and Princes without difference, ſparing only the poor people who love righteouſneſſe; that he was to poſſeſſe the Throne of his father* David, *untill he ſhould yeeld up the Kingdome to his heavenly Father; that all the wicked muſt be deſtroyed, to the end that the godly alone may rule and raigne in this World.* When the Gold-ſmith had ſaid thus much, *John of Leyden* falls down upon his knees, and holding up his hands to heaven, *Men and brethren* (ſaid he) *this very thing was revealed to me many days ago, though I did not publiſh it; but now it hath pleaſed the Father to make it known unto you by this Prophet. John* being thus advanced to be a King, inſtantly puts his twelve men out of office, and provides himſelf (after the faſhion of Kings) Nobles to wait upon him, two Crowns, a Sword, and Scepter of Eſtate, and other ſuch like enſignes of Majeſty, all of the pureſt gold: then he appoints certain days when he would publikely receive all complaints, and hear all petitions: ſo often as he went abroad, he was attended with his great Officers, immediatly after him followed two Pages on horſback, one carrying a Crown and the Bible, the other a naked Sword. His chief Wife was waited on with the ſame pomp. In the market place his chair of State was placed on high, covered with cloth of gold. The ſuits and complaints that were brought unto him, moſt of them were about Marriages and Divorces, which were much in uſe, ſo as ſome couples that had many years lived together, were then parted.

Now whilſt the people were thus ſtanding thick together hearkning unto their new Prince, *Knipperdoling* ſuddainly leaps up and creeps with his hands and feet upon the heads of the crowded multitude, and breathing into their mouths, *The Father* (ſaith he) *ſanctifies thee, receive the holy ſpirit*; another day dancing before the King, *Thus* (ſaith he) *I was wont to doe with my ſweet heart, but now the Father commands me to dance before the King*: but when he would not give over, the King being offended went his way; thereupon he ſits down in the Chair of State and behaved himſelf as if he were King, till the King returning turned him out, and ſent him to priſon for three days.

Whilſt the City was beſieged, they publiſhed a Book called the *Reſtitution*; in this book, among other things, they affirmed, that *Chriſt ſhall have a Kingdome here upon earth before the* † *day of Judgement. Wherein only the godly and the elect ſhall raigne, the wicked being every where deſtroyed. That it is lawfull for the people to caſt off their Governours, and that although* ‡ *the Apoſtles had no ſecular juriſdiction, yet the Miniſters of their Church had power from God to uſe the Civill ſword, and by force to ſet up a new Common-wealth.* Farther, that *no man who is* ‖ *not a good Chriſtian is to be tolerated in the Church, and that no* ‖ *man can be ſaved that challengeth any propriety in his goods: that* Luther *and the Pope were two falſe Prophets; and of the two,* Luther *the worſe; and that the Marriages of prophane men, ought to* ‖ *be accounted no better then Whoredome and Adultery.* Theſe dreams and dotages were confuted by many learned men, *Melanchthon, Juſtus Menius,* and *Vrbanus Regius,* whoſe writings are extant.

Some weeks after this, the new Prophet of whom we ſpake, ſummons all by ſound of Trumpet, to *repair with their Armes to the chief Church-yard, for the enemy* (as he ſaid) *was to be repulſed from the City*; thither when they came, they find a ſupper ready, they ſate down at the firſt near 4000. and after them 1000. more that had kept the watch, the King & the Queen with their ſervants waited; when ſupper was neer done, the King reacheth bread to every one, with theſe words, *Take, eat, de-* † *clare the death of the Lord*; the Queen alſo reacheth the Cup, *drink, and declare the death of the Lord.*

This done, the Prophet ſtanding aloft, demandeth of them, *if they would obey the word of God*; they affirmed, *they would*: then (ſaith he) the *Father hath commanded that we ſend forth* ‖ *twenty eight Teachers into the four quarters of the world, to publiſh the holy doctrine that is profeſſed in this City.* Then he names all thoſe Apoſtles, and ſhewes which way they are to go: ſix are ſent toward *Oſemburge*, ſo many to *Warendorfe*, eight to *Suſat*, eight more to *Cosfield.* With theſe Apoſtles and the other ſervants, the King and Queen ſit down to ſupper; in ſupper time the King ſuddainly ariſeth, ſaith *he muſt go about a buſi-*

neſſe

ſineſſe which the Father had commanded. A certain Souldier by chance had been taken priſoner, him the King ſaid to be *another Judas the traytor*, and with his own hand ſtriketh off his head; after returnes to ſupper, and reports merrily what he had done; ſupper being ended, the twenty eight aforeſaid are ſent abroad their ſeverall ways, each one carying with him a ſmall piece of gold, which they were to leave at ſuch places as did not admit them and their wholſome doctrine, as a witneſſe againſt them at the day of judgement. Theſe Apoſtles in the towns as they paſſed, cryed aloud, that *men ſhould repent, otherwiſe they ſhould ſhortly periſh; that they were ſent by the Father to offer them peace, which if they refuſed, that God ſhould teſtifie againſt them their ingratitude; that the time was come which all the Prophets had foretold, wherein God would propagate holineſſe throughout all the world; and when their King had done his office and brought this to paſſe, then was Chriſt to deliver up his Kingdome to God his Father.*

Being apprehended and examined, firſt in a friendly manner, then by the rack, concerning their life and doctrine; their anſwer was, that *themſelves onely were of the true Religion, that from the Apoſtles time to this Age, the word of God had never been truly preached, nor righteouſneſſe practiſed. That there are four Prophets, and of them, two juſt*, David *and* John of Leyden; *and two unjuſt, the* Pope *and* Luther. Being interrogated, why they had turned ſo many innocent people out of their City, and out of their eſtates, and by what place of Scripture they could prove this to be juſtice; they anſwered, *that the time was come which Chriſt had promiſed, that the meek ſhould poſſeſſe the earth.* They confeſſed farther, that *moſt of their company had above five Wives, that they expected ſome help from* Holland *and* Friſland; *when they were come, that their King was to go out with all his Army to ſubdue the world, and to deſtroy all other Princes for want of Juſtice.* Notwithſtanding their torments, when they obſtinately perſiſted, and would not acknowledge any Magiſtrate beſides their own King, they were beheaded.

The City was now in extream diſtreſſe, and therefore the Citizens ſecretly conſpired to take the new King and deliver him

priſoner to the Biſhop. He being aware of it, for his own ſecurity chuſeth twelve truſty men, which he called Captains, appointing to each, other ſouldiers to aſſiſt him, to keep the people in awe; to them he promiſed large rewards, whole Provinces, Towns and Forts, then calls the multitude and promiſeth them that before Eaſter then following without fail they ſhould be freed from the ſiege and famine.

About the month of *December*, divers Princes of the Empire in a meeting at *Confluence*, after deliberation, agreed to aſſiſt the Biſhop with 300. Horſe and 3000 Foot for ſix moneths, under the conduct of *Vtrieſh* Earle of *Oberſtein*. They agreed alſo to ſollicite King *Ferdinand* (the Emperour then in *Spaine*) and all the other Princes of *Germany* to joyn with them.

They ſent alſo their letters to *Munſter*, and gravely adviſed the beſieged to deſiſt from their ungodly and rebellious courſes: profeſſing if they yeelded not, that the Biſhop ſhould have the forces of the Empire to doe juſtice upon them. This was about the end of *December*; in the beginning of *January*, they ſent an anſwer in many words, but little to the purpoſe; yet ſo as they commended all their doings. To that charge layd againſt them of creating a new King, they ſaid nothing in that reply: but in other private letters to the *Lantgrave* they endeavoured to excuſe it, ſpeaking much *of the generall deſtruction of the wicked, and of the glorious raigne of the godly in this life.* Withall they ſent to him the book formerly mentioned, of *the Reſtitution*, and counſell him to repent by times, and not combine with other Princes againſt them, being the holy Saints of God. The *Lantgrave* having read their letter and their book, returns them an anſwer; and becauſe they pretended their new King to be made by eſpeciall direction from God, he deſires to know *by what authority of Scriptures they aſſumed that power, and by what miracles they confirmed it.* And when they called for a tryall of their cauſe, the *Lantgrave* replyed, *it was now too late; ſince they had already ſeized on the Civill power, and been authors of ſo much ſedition and calamity, as it did appear to all the world that they intended nothing elſe, but the ruine of all order and government both in Church and State. That he had ſent unto them many learned and*

godly

godly Miniſters to inſtruct them in ſound Religion, whom they had ſcorned and rejected. That their doctrines and practiſes of rebelling againſt their Magiſtrates, of robbing men of their goods, of polygamy, of ſetting up a King of their owne, of a community of all things among Chriſtians, and the like, *are unchriſtian and abominable, contrary to all lawes of God and men.*

Upon this reply from the *Lantgrave*, they write back again, and ſent him another book in the Dutch tongue, entituled, *Of the myſteries of Scripture.* In their letters they defend all their tenents; and in their book divide the Ages of the world into three parts, *the firſt from* Adam *to* Noah, *which periſhed by water; the ſecond, this wherein we live, which is, to periſh by fire; the laſt ſhall be the new world wherein righteouſneſſe ſhall raigne.* That *before this preſent world be purged with fire Antichriſt muſt be revealed, and his power aboliſhed. That then the throne of* David *ſhall be erected, and Chriſt obtain a glorious Kingdome upon earth, in his Saints, as the Prophets have foretold. That this Age is like that of* Eſau, *the wicked proſpering, and the godly being afflicted; but that their miſeries were now neare an end, and the time of their freedome and Reſtitution approached, when the wicked ſhould be repayed fourfold for all their perſecutions, as was propheſied by* John *in his Revelation.*

That immediately after the Reſtitution, the new and golden Age ſhould follow, wherein the righteous Saints ſhould raigne alone, all the wicked being utterly deſtroyed. Theſe dreams were confuted by ſome learned Divines appointed by the *Lantgrave.* About *February* the beſieged began to be in great diſtreſſe for want of victuals. When many of the poor people periſhed by famine, one of the Queens chanced to ſay privately to another, that ſhe did not think it pleaſing to God that the miſerable wretches ſhould periſh in that manner. The King who had his own ſtore-houſes well furniſhed, not only for neceſſity but even for luxury and abundance, hearing of her ſpeeches, brings her into the open Market-place with her fellowes, and commanding her to kneel downe, ſtrikes off her head, and

when she was dead, brands her with lightnesse, and playing the whore. This done the other *Queens* applaud his doings, and give thanks to the heavenly Father. The King begins to dance, and invites the people (who fed upon nothing but bread and salt) to dancing and merriment.

When Easter was come, at what time the King had with great confidence assured the people they should be freed, but no shew of freedome appeared, to find an excuse, he faines himself sick, and keeps in for six days. Then comes out into the Assembly; tels them, *he had in a vision been set upon a blind Asse; and that the heavenly Father had layd upon him the sins of all the multitude; and therefore now they were almost pure and clean purged from all iniquities. That this was the Freedome he had promised unto them, and with this they ought to be contented.*

Luther hearing of these wild pranks of these mad men of *Munster*, about this time, published a Discourse concerning the Anabaptists in the vulgar tongue; he said, *it was very plain to all the world, that* Munster *was become the harbour and habitation of Devils; for so the justice of God had punished the sins of* Germany, *and especially their loose and prophane life that professed the Gospel. That yet in this very Tragedy of* Munster *the marvailous mercy of God evidently appeared, in that he had not permitted that old subtile Serpent, the witty and cunning Satan to contrive and govern that businesse; but onely had given way to some silly dull and blockish Devill, who seemed not well skill'd in Villany, to be their guid and conductor. That the grosnesse and stupidity of all their doctrines and doings, made faith of the dulnesse of that lewd spirit which moved them. That their Polygamies, their seditions, and rebellions might trouble the State, but could not hinder or doe prejudice to the Church, or Gospel of Christ, to which they are so palpably contrary.*

That no man of sense, or in his right wits could be perverted by such means, or induced to favour such lewd people, or their practises. He further added a particular confutation of their principall errours.

In the moneth of *April* King *Ferdinand* at the request of the Princes, held a Diet of the Empire at *Wormes*; where after some debate,

debate, it was agreed that 20000. crownes by the moneth ſhould be Levyed for the taking in of the City, and the chaſtiſement of the Rebels, and withall that when it was taken, the innocent poor people who had been abuſed, ſhould be uſed with mercy, and reſtitution made to ſuch honeſt men as had been robbed of their eſtates in this tumult. Hereupon the Biſhop delivers over the Army unto the Generall *Oberſtein*.

In the City the famine ſtill encreaſed, and the miſerable periſhed in great numbers. Some few eſcaped out and falling into the hands of the Beſiegers, were by them, in meer pity, ſpared: being nothing but skin and bones. The Generall ſummons the City to yeeld, and promiſes pardon to all the reſt, if they would deliver up to juſtice the King with ſome few of his companions. The Citizens had a good deſire to doe it, but were overawed by the care and watchfulneſſe of the King: who reſolved not to give up the place, ſo long as himſelf and his family had any victuals: The Captains therefore commanded them to keep in their famiſhed, and to expect no more favour. This was in the beginning of *June*: ſhortly after they anſwer, that they are not ſuffered to have a fair hearing of their cauſe; that they are unjuſtly perſecuted; that they are ready to revoke their Errours if they be convinced by them. Then they expound a part of *Daniels* propheſie of the fourth beaſt the moſt cruell of all; and in concluſion, profeſſe they will perſever in their courſes. All this, by direction of the King.

The beſieged City being now reduced to the laſt extremity, it chanced that two men made an eſcape out, which were brought to the Generall and the Biſhop. They gave direction how the Town might be taken. Upon another ſummons, they ſtill perſiſt in their reſolution. Within two days an Aſſault was made in the night, and by the help of the Guids, one Gate forced, at which 500 Souldiers with their Captains and Colours entred. By them another paſſage was ſoon opened; the whole Army enters, and finding ſome reſiſtance, made a great ſlaughter. *Rotman* deſperately ruſhing in among the Souldiers was ſlain. The King, and *Knipperdoling* and one *Cretchting* his chief ſervants were taken alive; the reſt upon their ſubmiſſion ſpared. Thoſe three

three Captives were ſent up and down to the Princes, as ſpectacles of ſcorn and wonder; many Divines confer with them upon the abſurd opinions, & convincing the King with evidence of Scripture and reaſon, though they could not win him to Recantation, yet they forced him to yeeld many things; which ſome imagined he did only to ſave his life.

For when they came to him again, he promiſed if he might obtain his pardon, to reduce all the Anabaptiſts in *Holland*, *Brabant*, *England*, *Friſeland*, (where they were in great multitudes) under the obedience of their Magiſtrates.

Being brought before the Biſhop, the Biſhop demanded of him by what authority he had taken upon him ſo much power and liberty over his City and people of *Munſter*. The King demands again of him, *who gave him the command and government of that City*. When the Biſhop anſwered, that *his power was lawfully conferred on him by the conſent of the Church and people*: The King applyed, that *his right and calling thither was from Heaven*.

1536. In *February* after, they were brought back to *Munſter*, and committed to ſeverall priſons. There they were exhorted by many pious men, to confeſſe their errours, and to aske pardon of God and their Magiſtrate. The King relented, the other two continued in their ſtubborneſſe. Being all brought to execution; the King was faſtened to a poſt, two executioners ſtood on either ſide with hot pincers; at the three firſt pinches he kept ſilence, after he cried out unto God for mercy: being in this manner tortured above the ſpace of an hour, he was at length run through with a ſword; his fellowes dyed in the ſame faſhion. Their carcaſſes were incloſed in three ſeverall cages of iron, and hanged up upon the higheſt tower of the City, the King in the middle, and higher then the reſt.

Remarkable

Remarkable Histories of the ANABAPTISTS, *With Observations thereupon.*

Together with an Application to these Times.

Quelque choses.

THe *French*, after the first course of solid dishes, entertaine their guests with *Kick-shoes*, and we with fruit.

In the former part of this Treatise (curteous Reader) as well in the propounding our Arguments for the Orthodox faith, as in the Refutation of the Anabaptists objections against it; I desired to set before thee *solid and substantiall dishes*, to strengthen thee in the true doctrine of the Reformed Church of England: but in these ensuing relations and observations, I make bold to set on the board *Kick-shoses*, and variety of *strange fruits*: which, though peradventure they will not much nourish thy faith, yet, eaten *with a grain of salt*, will some way irritate thy appetite, and help thy digestion and concoction.

OBSERVATION I.

That the Anabaptists are an illiterate and sottish Sect.

As *Macarius*, who had the care and oversight of erecting that magnificent structure at *Jerusalem*, built by *Helena* the Mother of *Constantine* the Great, was happy in his name: for *Macarius* in Greek signifieth blessed; and as *Theodoret* [a] testifieth, a blessed man was he; so on the contrary, many Arch-hereticks, and *Boutefeus of the Church and State*, have been happily unlucky in their names; their Godfathers at the Font proving Prophets, and the names they gave them, being presages of their qualities and fortunes, and characters of their persons. [b] *Haymo* noteth out of *Irenæus*, that *Ebion*, the Father of the *Ebionites*,* signifieth in Hebrew *poor and silly*; and a silly poor man (God wot) was he. *Manes*, the Father of the *Manichees*, derives his

a Theod. hist. l. 1. cap. 18. σοφώτατος καὶ θεῖος ἀνὴρ ὁ Μακάριος.

b Hay. compend. Eccles. Hist.

* Vide supra ap ep. ad lect.

his name in Greek from μαίνομαι, *inſanio*, or ἀ μανία, *inſania*, madneſſe; and verily a *frantick Heretick* was he; *Aërius*, the father of the *Aërians*, carieth wind in his name, and a *light giddy-braind* fellow was he; *blown into* his hereſie with the wind of ambition: as S. *Auguſtine* declareth in his bed-roll of hereſies. What ſhould I deſcend to *Maldonate*, whoſe very name ſpeaketh the abuſe of his gifts (*Maldonatus quaſi malè donatus*) and to *Ignatius* the founder of his Sect *Ignatius Layola*, who as he hath *Ignem*, *fire*, in his name, ſo he and his Diſciples have proved the greateſt *Incendiaries* in the Chriſtian world? I will trouble thee but with one inſtance more, and that is the Father of the Anabaptiſts of our age; who as I ſhewed thee * before out of *Bullinger* and *Melanchthon*, was *Nicholas Stock*, a man every way anſwerable to his name, for a very *block-head* was he. *Roberius Gallus* had a viſion, wherein he ſaw the Pope ſaying Maſſe with a *lean* [a], *meagre*, *and a drye head, like as if it had been made of wood*. Such of all the world was this *Stock* the *head* of the Anabaptiſts; and from this block when he was hewen down in *Germany*, ſome [b] chips flew into *England*. Although the eye of the minde of man ſince the Fall, is like to the eye of an Owle, that cannot endure the bright beames of the Sun of righteouſneſſe: and howſoever God in the firſt planting of the Goſpel made uſe of illiterate men, ſuch as were *Tent-makers* and *Fiſher-men*; to the end that all might know, that *He that planteth and he that watereth is nothing, but all is Gods, who giveth the increaſe*: yet when the eye of mans underſtanding is *anointed with the eye-ſalve of the* [c] *Spirit*, the clearer and ſharper the eye is, the better it diſcerns both ſpirituall and naturall objects: and ſince the extraordinary gifts of the Spirit have failed in the Church, the learnedſt men whoſe knowledge God ſanctified to that uſe, have proved the worthieſt inſtruments of his glory, in proclaiming the doctrine of *ſaving Grace*; *and* [d] *turning many unto righteouſneſſe, who ſhall ſhine as Stars in the skie for evermore*. And as it remaines a blot upon *Jeroboam* and his houſe, never to be wiped out, that he made of the *loweſt of the people Prieſts of the high places*: ſo it is not one of the leaſt brands of the *Romane* Antichriſt, that he filled the Church with a number of ignorant

Aug. *de hæreſ. ad quod-vult, Deum.*

* Ep. ad lect.

a *Capite arido & macilento, ac ſi eſſet ligneum.*

b Simlers præf. Bulling. li. 6. adv. Anabapt.

Peſtis hæc non tantum Germaniam, ſed Italiam, & Galliam jamdudum pervagata eſt, & nunc etiam renaſcentia apud Anglos Eccleſiæ Chriſti plurimum negotii dedit.

c Lipſ. de Conſtant. *Ratio recta eſt lumine ſpiritus directa.*

d Dan. 12. 1 King. 13. 33.

ignorant Masse-Priests, Monkes and Friers: *who, blinde guides as they were, of the blinder people, fell together with them into the ditch* of superstition, heresie, and sensuality. And thinke we the blindest men are the fittest to draw them out of it? This is the Anabaptists judgement; who as the *Romanists teach ignorance to be the mother of devotion*, so these to be the mother of Propheticall revelation, or interpretation. For *John Tuscoverer*, [e] a Gold-smith of *Warendorp*, pretending himselfe to be a Prophet sent from God, commanded the Senate in *Munster* to remove all their Magistrates, and put down all their Preachers, as well Evangelicks, as Papists; and to place in their room twelve simple illiterate men to expound the Word of God to the people, without any help of Arts or Tongues, by meer Enthusiasmes, or sudden inspirations and ejaculations. Another of their Prophets, *John* [f] *Matthias*, commanded that none should keep any book in his house but the Bible; whereupon all the bookes that were found in any Library, Study, or House, save Bibles, were brought into the Market place, and a bone-fire made of them. But better all these obstinate Sectaries were burnt at a stake, then such a bone-fire made in this Kingdome: after which would follow the ruine of all Schools and Universities, and more then *Ægyptian* darkenesse through the wide Kingdome. Since the extraordinary gifts of Prophecy and Languages have ceased in the Church, secular learning hath been as the *Day-starre* appearing in the Firmament of the Church before the *Sun*; and where no Day-star going before, no Sun-rising after. As for rude Mechanicks, and unlettered Artificers, to chuse them for our guides to the Celestiall *Canaan*, is all one, as if an Army, to mrch by night over narrow bridges, and by fearefull precipices, should by common consent, elect purblind men to lead the way; or a Fleet at sea after they have *cut the line*, and saile under an unknown *Climate* in a rough sea, and tempestuous weather, should among all the Mariners chuse the unskilfullest Pilots to steer the course. We read in the *Apocalyps* of a [g] *Starre* called *Wormewood*, bitter in the effects and influences; but a *Star* in the light thereof. Such have been the Authors, Devisers, and Broachers of other heresies; *bitter*

e Hist. of the Anabaptists.

f Sleid. Com. l. 10. *Idem Propheta mandabat, ne ullum deinceps librum haberent aut sibi servarent præter sacra Biblia; reliquos omnes in publicum referri jussit, & aboleri. hoc se mandatum divinitus accepisse dicebat: itaque magno numero libri deportati, flamma fuerunt omnes absumpti.*

g Apoc. c. 8. 11.

indeed in their tenets, and *diſtaſteſull* in their manners; yet *Stars* for their light of learning: whereas theſe falſe teachers, eat as *chips out of Nicholas Stock*, reſemble brands of hell fire, in which there is a *ſultring heat*, but no light at all. Peruſe, if thou pleaſe (Chriſtian Rreader) all the ancient hereſies *liſted* by *Epiphanius*, *Auguſtine*, *Philaſtrius*, *Alfonſius à Caſtro*, *Ambroſius de Ruſconibus*, and others; and therein thou ſhalt finde the Ring-leaders great Clerks, and acute Sophiſters. Whence is that true obſervation of *Tertullian*, *Philoſophi hæreticorum Patriarchæ*, *Philoſophers have been the great Grandfathers of Hereticks*; but of this baſe and contemptible Sect of the *Stockites*, there was never yet heard any profeſſor of eminent learning, neither is there like ever to be: for learning they hold rather a diſparagement, then ornament; an extinguiſher, then a kindler of their new light, and ſtrange fire. In a groſſe and foggy miſt a clear light cannot long ſhine; for either the light will pierce through the miſt, or the miſt will damp the light: ſo, if it ſhould fall out that any great Scholar ſhould be admitted into their communion, either their groſſe errours would in time put out the light of his knowledge, or the clear light of his knowledge ſoon diſpell the miſt of their ignorance and palpable errors. Which need the leſſe confutation, becauſe they contradict themſelves as much as the truth. For,

Gaſt. l. de Anabapt. error. p. 75.

De eruditione quid ſperandū, ubi inſcitia, & ut ipſi loquuntur, ſimplicitas docentium ſumma eruditio eſt?

Contradictions in the doctrine and practices of the Anabaptiſts.

Firſt, they condemn the baptiſme of children upon this ground, becauſe they ſay they cannot be aſſured of the truth of their faith, and repentance; by which reaſon they ſhould forbid or forbeare the chriſtening of men in riper years alſo, forasmuch as theſe teachers can be no way aſſured of the ſincerity of their ſcholars faith, and true purpoſe of amendment of life. For though they profeſſe the one, and promiſe the other; yet they may doe it in hypocriſie, and for worldly ends. Or, if they will ſay, we ought to believe their profeſſion and promiſe for themſelves, why then ought we not as well to beleeve their profeſſion and promiſe for their children, when the fathers or Godfathers undertake for them at the Font?

Secondly, they preach the doctrine of mortification of the fleſh, and crucifying the luſts thereof; and yet withall they maintain purality

plurality of wives, and adulterous and inceſtuous copulations, under the title of ſpirituall mariages, with thoſe of their owne Sect.

Conjugium[h] *vocat, hoc pratexit nomine culpam.* h Virg. Æneid. 4.

Thirdly, they allow of no ſet formes of prayer, or ſtudied Sermons; becauſe ſuch as the conceive, who uſe them, *pray not by the Spirit*: yet themſelves in their Aſſemblies make uſe of ſet Hymnes and Pſalmes; which notwithſtanding they make us beleeve they *ſing by the Spirit*, according to the example of the Apoſtle: *I will pray with the ſpirit, and will pray with underſtanding alſo; I will ſing with the ſpirit, and will ſing with underſtanding alſo.* 1 Cor. 4.15.

Fourthly, they cry up the doctrine of the Croſſe, and boaſt much of their ſuffering for righteouſneſſe ſake: yet where they get any ſtrength, and can make head, *they reſiſt the powers ordained of God*, and make war againſt our lawfull ſuperiors, as we may ſee in *Sleider*, *Gaſtius*, and *Guy-de-Bres*.

Fiftly, they inveigh againſt covetouſneſſe, and to extirpate that *root of all evill*, teach men to renounce all propriety in their goods, and to *have all things in common*: Yet they rob Monaſteries, plunder townes and villages, rifle houſes, and turne the wicked, as they terme them, out of their poſſeſſions, and hold them themſelves. And when they are upbraided with this their rapine, they alledge that text for themſelves, *The meeke ſhall poſſeſſe the earth*, preſuming themſelves to be thoſe meeke ones, though we ſhall prove them hereafter to be a moſt cruell and bloody ſect. Mat. 5.5.

Sixthly, they teach that the office of a Civill Magiſtrate cannot conſiſt with Chriſtian perfection, yet they themſelves in *Munſter* and elſewhere had a *Conſul*, and *Senatours*, and a *Headſman* of their own, yea, and a King alſo, *John Leyden* the Tayler, who *ſtitched up a Kingdome* in one year, and *ravelled it out* the next.

Seventhly, they ſtrip themſelves ſtarke-naked, not only when they flock in great multitudes, men and women together, to their *Jordans* to be dipt; but alſo upon other occaſions, when the

ſeaſon permits: and when they are queſtioned for it, they ſhelter this their ſhameleſſe act, with the Proverb, *Veritas nuda eſt*, the *truth is naked*, and deſires no *vaile*, *maſque*, or guiſe: which reaſon, if it were good, would hinder them from holding private Conventicles as they doe: and, when there is proceſſe out againſt them, running into corners to hide themſelves: for, as the Proverb is, *Veritas nuda eſt*, truth is naked: which warranteth them, as they conceive, to throw off their cloathes: ſo alſo there is a like Proverb, *Veritas non quærit angulos*, *Truth ſeekes no corners*, nor innocency ſtarting holes, yet they doe.

Laſtly, in their Confeſſion printed this year, they find themſelves agrieved with the name of Anabaptiſt, ſaying, *they are falſly ſo called*: yet it is well known they all of them either re-baptize or are re-baptized, and conſequently are properly ἀναβαπτισαι actively or paſſively. But, as *Corvinus* in his elder age ſo quite loſt his memory, that he forgot his own name: ſo theſe are ſo ignorant, that they know not their own proper name. If theſe diſclaim ſecond baptiſme, they are none of the ſect: if they practice it, how can they truly ſay that they are falſly called Anabaptiſts? if Anabaptiſts be their *nick-name*, what is their right name, whereby they may be diſtinguiſhed from other Chriſtians, Catholike or Hereticks? They have hitherto been known in general by no other names then of Anabaptiſts or Catabaptiſts; *and never a barrell better herring*. An Anabaptiſt *deprives* children of baptiſme, and a Catabaptiſt *depraves* baptiſme. A Catabaptiſt may ſometimes be no Anabaptiſt, ſuch as was *Leo Copronymus*, who defiled the Font at his baptiſme, yet was he not chriſtened again: but every Anabaptiſt is neceſſarily a *Catabaptiſt*, for the reiteration of that Sacrament is an abuſe and pollution thereof.

Obſervat. II.

That the Anabaptiſts are a lying and blaſphemous ſect, falſly pretending to divine Viſions and Revelations.

All deviſers of new Religions and ſpirituall impoſtures, aſcribe their

their new doctrine and worship to some divine authour, either God himselfe, or some Angel sent from him: and this they doe, not so much to amuse the vulgar, as to secure their tenets from the hazard of disputes, and exempt their persons and actions from the test of examination. He that speaketh from the earth, and bears himselfe upon humane authority and reason, can gain no more upon his hearers, then the point of his sword, or dint of his arguments can enforce their assent thereunto: but he that speaketh as from heaven, captivateth our reason, and easily perswades us to resigne our eyes to him, *who dwelleth in a light that none can approach unto.* In humane debates and consultations we are not to regard so much *quis* as *quid*, who is hee that speaketh, as what it is that is spoken: but contrariwise, in celestiall mysteries, and disputes about religion, we are not so much to respect *quid* as *quis*, what is that which our beleefe must embrace, as who he is that commands our assent: if it be he who endued us with reason, all reason there is that our reason should vaile bonet to him: whence is that golden Aphorisme of S. *Gregory*, *Qui in factis Dei rationem non invenit, in infirmitate sua rationem invenit, cur rationem non inveniat*; « He « who enquires into celestiall mysteries, and is at a fault in his « search, and can find no reason why such things should be so, « findes a sufficient reason in his own infirmity, why he cannot « dive into the reason thereof. His meaning is, the *plummet* of mans wit is too *light*, and the *line* of his discourse too short, to *sound* the bottome of these depths. For this cause it is that the broachers of new and absurd tenets, or rites in Religion, which naturall reason abhors, to prevent all reasonings about them, pretend to divine Revelations for them. *Minos* feigned that he consulted with *Jupiter* in a deep vault, and from him received his law: *Numa*, that he had private conference with the goddesse *Ægeria*, and from her received his Rituall; *Mahomet*, that he discoursed with the Angel *Gabriel*, whose dictates are

1 Tim. 6. 16.

Valerius Maximus. l. 1. c. 2. *Minos* Cretensium *rex, in quoddam præaltum specus secedere solebat, & in ea moratus tanquam à Jove, à quo se ortum ferebat, traditas sibi leges prærogabat.* Ibid. Numa Pompilius, *ut P. R. sacris obligaret, volebat videri sibi cum Dea Ægeria congressus esse nocturnos, ejusque monitu accepta Diis immortalibus sacra instituere.*

regi-

Bulling. adv. Anabapt. l. 1. c. 2. Helcesaitæ *gloriabantur librum ipsis cœlitus demissum esse, quo mysteria resque divinæ continerentur; quæ quisquis recitari audisset, eum peccatorum veniam consequi.*

regiſtred in the *Alchoran*: the *Helcesaites*, that they had a book ſent down from heaven, in which al Divine myſteries were reveled, which whoſoever heard read, ſhould preſently receive remiſſion of ſins. In like manner, *Stock*, *Muncer*, *Melchior*, *Georgius*, *Tuſcoverer*, and others, by whoſe hands the envious man in theſe latter dayes ſowed the tares of Anabaptiſme, have deluded the people with pretended inſpirations, viſions, dreames and revelations.

* * *Nicholas Stock* gave it out, that God ſpake to him by an Angel, and revealed to him his will in dreams, promiſing him the place of the Angel *Gabriel*.

* Guy-de-Breſ. l. 1. cont. Anabapt. *Ils ſongoyent des ſonges, & diſoyent que par viſions ils parloyent familierement avec Dieu, & preſchoyent tels ſonges pur veritables, & comme Oracles divin à lours diſciples.*

Sleid. Com. l. 5. *Certiſsimè vobis confirmo, Deum nobis aſſuturum, noſtramq; fore victoriam: Nam ipſe coram mihi promiſit ipſe, & qui fallere non poteſt aut mentiri, juſsit, ut ad hunc modum rem aggrediar mulctato Magiſtratu: ne vos perterrefaciant machinæ bellicæ; pilas enim omnes quas illi tormentis in nos ejicient, veſte mea ſum excepturus: Aſpicite ſignum & teſtimonium illius in nos perpetuæ benevolentiæ; tollite oculos & arcum cœleſtem mihi cernite, cum enim in vexillo noſtro ſit idem depictus arctus, clarè ſignificat Deus hoc ſimulachro ſe nobis aſſuturum in prælio.*

Next to this *Nicholas Stock*, *Thomas Muncer* was moſt famous in the Anabaptiſts Chronicle, who, when the people that were diſcontented with their Magiſtrates, and encouraged by their hereticall teachers to rebell in *Franconia*, drew themſelves into the body of an army: This *Muncer* marched not in the place (aſſigned for falſe Prophets) in *the taile*, but in *the head*, and there made an oration to the ſouldiers: "Advance, brave "ſpirits, ride on with your honour, and your right hand ſhall "teach you terrible things: for God hath revealed unto me, "that the day ſhall be yours: he promiſed me, he who cannot "lie nor deceive, aſſured me, that he will fight for you: let not "the Princes artillery terrifie you, for this robe of mine ſhall "receive, and dead all the bullets ſhot at you: looke up to "the skye, ſee you not there a raine-bow in the clouds, the "colours whereof we beare in our Streamers and Ancients, and "can ye yet doubt of victory, ſith God, as you ſee, himſelfe "is our *Standard-bearer*, and the heavens *weare our colours*? A new topick, and a true kind of preaching, according to *Anthony à Coneigſten* his method, *Per colores rhetoricos.*

But

But the event answered not expectation: the *bow* in the clouds did them no service at all in their warre, neither did their prophet *Muncer his robe* serve as a target of steel to repell, and dead all the bullets shot against them; but as soone as ever this army of the Boares, and that other of the Princes were engaged, the people were miserably slaughtered with *Veni Creator Spiritus* in their mouthes, expecting that God should fight for them from heaven, according to *Muncers* promise. Of *Georgius* and *Melchior Hofman*, see before *Sect.* 1.

After *Muncer* and his chiefe associates, and *Phifer*, who deluded the people as much with dreames, as *Muncer* with visions, had acted their parts, *John Becold*, commonly known by the name of *John of Leyden*, and *John Tuscoverer* came upon the Stage, and they so well acquitted themselves in the persons they took upon them, that the one gained the reputation of a Prophet, the other the title, and (for a time) the power of a King: First, *John* of *Leyden*, in a fanaticall fury (pretending a propheticall spirit) puts off his cloathes, and runs naked through the City of *Munster*, crying, *The King of* Sion *is come, the King of* Sion *is come*: Then returning home, fals into a dead sleep, dreames for three days together, and, as soone as he awaked, feignes himselfe speechlesse, and by signes demands paper and inke, and sets downe twelve men, most of them mean tradesmen, to be governours of the City of *Munster*; whereto he addes certain conclusions, that a man was not tyed to one wife, but that he might marry as many as he pleased; and such other hereticall positions. Not long after this dumbe Prophet gaining his speech told the people, that the spirit of prophecy was gone from him, and now rested in one *John Tuscoverer*, a * Goldsmith: this new Prophet, having called an assembly, declared before them, that it was the will of the heavenly Father, that *John Leyden* should be King of the whole world. As, saith he, God set *Saul* to be King in *Israel*, and after him *David* taken from the sheep-fold; so hath he appointed *John Becold* his Prophet to be King in *Sion*. *Suetonius* writeth, that after *Caligula* made himselfe a God, hee ordained his great horse after the Heathen rite to be a Priest: *Dignus profecto*, saith

* *Oritur Prophetа novus aurifex, is, convocatâ multitudine, commemorat Patris cœlestis hoc esse mandatum, ut imperium totius orbis terrarum* Joannes Leidensis *obtineat.*

Bencius, tali Deo Sacerdos, & tali Sacerdote Deus; like God, like Priest: In like manner we may say here most truely, Like Prophet like King; a Smith-forge prophet, and a *Taylor-stoop-board* King; *John Leyden* consecrates *Tuscoverer* a Prophet, *Tuscoverer crownes* him a King. And, as *John Leyden* acted dumb *Zachary*, so, *Gastius* reports of a woman who took upon her to act the part of *Judith* about the middle of the siege of *Munster*: This Propheteſſe made the people beleeve, that God had put into her the spirit of *Judith*, and that she would goe out of the City, and never return, till she had brought back the Bishops head; having cut it off, as *Judith* did the head of *Holofernes*: she was not so mad, but divers of the Citizens were as fooliſh; for they put her in gorgeous apparell, and dreſt her like *Judith*; and she premeditated a speech like to hers: but she could not keep her own counsell: For, before she came into the presence of the Bishop, her intent was discovered, and instead of cutting off the Bishops head, she lost her own. I shall trouble thee, Christian Reader, but with one instance more. As *Biddulph* writeth in his Travels, that the *Darvises* (which are accompted Prophets among the Turks) run round so long till they fall down, as it were, in a trance; and after they have lien in a seeming dead sleep for the space of an houre or more, rising up, they deliver their dreams for divine Oracles: so at *Abbretta*, a certain sort of Anabaptists fell down on the sudden, as if they swooned; holding their breath so long as they could possibly, till they swelled, and looked black in the face: in so much that the standers by were affrighted at the sight: in the end, after they were out of their extasie, and come to themselves, they told the people what God spake unto them in their Rapture: namely, that *Zuinglius* erred in his doctrine of Baptisme, that the christning of children was unlawfull, and that before two years came to an end, the day of judgement should be; and truely the former revelations were as true as the latter: it is now full an hundred years since *Gastio* his Book was printed at *Basil* (namely, in the year 1544.) And he relateth this Prophecy of theirs, as much more ancient then his book: so farre were these Epileptick Prophets out in their reckoning.

Bencius or. 3.

Lib. 1. de Exord. Anabapt. p. 152. *Addam stultitiæ quoddam & temeritatis exemplum: mulier quædam obsidionis tempore inventa est, quæ se Episcopo facturam polliceretur, quod* Judith Holoferni, &c.

Gastius l. 1. p. 12. *Abbertllæ hoc utuntur prestigio; dejicit se aliquis aliquo Catabaptista, perinde ac si Epilepticus esset: spiritum quam diutissime potest retinet, ac se in extasi esse simulat, hoc agendum præbere speciem aiunt qui viderunt, &c.*

OBSER.

Observat. III.

That the Anabaptists are an impure and carnall Sect.

In a foule and spotted glasse we cannot perfectly see our face, neither in a foule and impure soule, is there any cleare reflection of the Image of God. God is a most pure and holy Spirit, and none are capable of his divine irradiations, and heavenly influences, but pure mindes and chast bodies: on the contrary, the Devil is tearmed in the Gospel πνεῦμα ἀκάθαρτον, the *unclean spirit*, who as he once besought our Saviour to give him leave to enter into the heard of swine: so whersoever hee now enters, and whatsoever soule or body he possesseth, he maketh it a *nasty Sty*. As the true Religion, whereof God is the Author, *is undefiled before God*; so all false worship of God, devised by Satan and his instruments, is both defiled in it selfe with Idolatry or superstition, and defileth also the soules and consciences of all that practise it. Hence it is that the Professors thereof are termed by Saint *Jude*, *spots and blots*; darke spots in regard of the errours of their understanding, and *foule blots* in regard of the impurity of their lives and conversations. Such were the false Prophets whom Saint *Peter* sets out in their colours, "having eyes full of adultery, and that cannot cease "from sin; who allure through the lusts of the flesh, through "much wantonnesse, those who for a while escaped from them; "who live in errour, to whom it is happened according to the "proverbe: the dogge is turned to his owne vomit again, and "the sow that was washed, to her wallowing in the mire.

Mat. 10. 1. Mark 1. 27. & c. 3. 11. c. 6. 7. Mat. 8. 31. James 1. ult.

2 Pet. 2. 14.

Such were those ungodly men, Saint *Jude* sets a marke upon, *that turned the grace of our God into lasciviousnesse, verse* 4. *gave themselves over to fornication, and going after strange flesh, verse* 7. *filthy dreamers, defiling the flesh, despising dominions, and speaking evill of dignities, verse* 8. Such were the *Nicolaitanes*, and the Disciples of *Jezabell* branded by the Spirit, *Apoc.* 2. 6. 20. *Who defiled the marriage bed, and seduced the servants of God to commit fornication, and to eat things sacrificed unto Idols.*

Such were most of the ancient Arch-hereticks, who as themselves were caught, so they caught others, *escâ voluptatis*, with a *fleshy bait*: their Minions are upon record, * *Simon Magus* had his *Helena*, *Apelles* his *Philumena*, *Montanus* his *Maximilla*, *Donatus* his *Lucilia*, *Elpidius* his *Agape*, *Priscillian* his *Galla*, and others their Mistresses. Not to tell you of *Sergius* the Pope his *Marozia*, *Gregorie* the seventh his *Matildis*, *Alexander* the sixt his *Lucretia*, *Leo* the tenth his *Magdalena*, and *Paul* the third his *Constantia*: in which consideration I perswade my selfe, that the degenerating See of *Rome* is termed in the *Apocalypse*, the *great* whore; not onely because she commits spirituall fornication in her idolatrous worship of Saints, Images, and Reliques: but because she permits corporall tolerating Stewes, and setting an easie rate upon all the impure vents of luxury, naturall and unnaturall. And though the Familists, Libertines, and Anabaptists, stand in opposition to Papists; yet the great fowler of soules catchet them all with the same foule *bird-lime* of impure lusts. Of the Libertines, and Familists, I need not speake; they have discovered their filthinesse in the face of the Sun: and for the Anabaptists, all their often washing will neither cleanse their conscience from the guilt, nor their reputation from the staine of carnall impurity: For though they tolerate not Stewes as the Pope doth, yet they allow of plurality of wives, and most uncleane practises under the name of spirituall mariages; nay, some of them have not blusht to affirme, that none of their Sect can commit adultery: because *adulterium*, according to the Etymology, *ad alterum*, is folly committed with another mans wife, and defiling anothers body: *but all that are of their Society are so knit one to the other, that they are al one body, as wel as one spirit.* They had no sooner instill'd this doctrine into the weaker Sex, but two maids at *Sanctogall*, immediately after their second baptism, made shipwrack of their virginity; and a third, dashing at the same rock, and being called in question by the Magistracy for her incontinency, professed, that she out of her pure conscience did it; that is, play'd the Whore: *For the Ring-leaders of our Sect told me, said*

Jeron. *ad* Cres. Simon Magus *hæresin condidit* Helenæ *meretricis adjutus auxilio, &c.* Cap. 17. 19. See *Taxa Cameræ Apostolicæ.*

Pontan. in Catal. Sleiden. Comd. 10. *Dogmata proponit Concionatoribus, viz. virum non esse devinctum uni conjugi, &c.*

Gastius l. 1. *de* Anabap. Exord. p. 25. *Nonest adulterium apud nos, cum enim unum eundemque spiritum habeamus, nihil potest apud nos fieri, quod peccatum sit: ut enim unum habemus spiritum, ita unum corpus sumus.*

Gastius de Exord. Anab. l. *Sancto-Galli publicè animadversum est in puellas duas, quæ donec ad Catabaptistas descisc erent, inculpatæ pudicitiæ fuerunt, sed simul atque corpus in Catabaptismum immerserant, naufragium passæ sunt virginitatis.* Hist. Anabap. c. 2.

saidshe, that it was the will of the heavenly Father, that I should deny none the debt of Spirituall matrimonie; & propterea fui ad omnia obedientissima omnibus, qui spiritualis matrimonii debita postulabant. *John* of *Leyden* their King and Prophet himselfe, though he pretended to never so much holinesse, yet was observed by a souldier in the night to steal from his wives bed and to truckle with the maid; which to colour, he made her his wife: and to justifie the marriage, he fell into that Propheticall sleep I spake of before, and after he had dreamed three dayes and three nights together, proclaimed his dreame for a divine Oracle, that no man was tyed to one wife: after which his Proclamation, all his Subjects ran to the handsomest women in the City, striving who should be served first; and some with a forme of spirituall contract, some without it, so blasted the fairest flowers in all *Munster*, that there was not a maid of fourteen yeares of age, that was not vitiated.

Of the like stain, though not altogether of the same strain, were the two false Prophets discovered in *London*, 1642. *Richard Farnham*, and *John Bull*: Whereof one of them, *Richard Farnham* the Weaver, to make a more sensible (as he conceived) demonstration of his extraordinary calling, like to that of *Hosea*, tooke to himselfe *a wife of fornications*, a Sea-faring mans wife; who returning home, laid her in *Newgate*, where she was arraigned and condemned for having two husbands: yet through mercy obtained a Reprieve. But I will touch no more upon this Pitch, lest I defile my hands and the Readers eyes therewith.

See the printed Relation, two yeares since published.

Observat. IV.

That the Anabaptists are a cruell and bloody Sect.

Suetonius writeth, that a Physiognomer being demanded what he thought concerning the naturall inclination and constitution of *Tiberius* the Emperour, answered, I see in him σῦλον ἅιματι πεφυρμένον, *dirt mingled with blood*: Thereby, intimating, that he would prove a most lewd, lascivious, and cruell Emperour; the dirt in his complexion representing *filthinesse*, and the blood, *Cruelty*. Such is the temper of the Anabaptists,

Sueton. in vit. Tiberii. *Lutum sanguine temperatum.*

tists, filthy and impure, as I have shewed before; and, which is far worse, cruell and bloody.

As it is the peculiar Attribute of God to be the *Saviour*, and *Preserver of Mankinde*: so the Devils proper name is in Hebrew *Abaddon*, in Greek *Apollyon*, that is, *The Destroyer*. *He was a murderer from the beginning*, as our Saviour teacheth us: seducing our first Parents; and by his suggestion bringing in sin, and, by sin, death upon them, and all their posterity. He was accessary to the first murther that ever was committed, by *Cain*, upon the body of his brother *Abel*;

Iob. 7.20. ‖ Apoc. 9.11. John 8. 44.

Fraterno primum maduerunt sanguine terræ;

and since he hath beene the ruine and destruction of many millions of men:

First, under the colour of Religion, inducing them *sacrificare humanas hostias*, to butcher men in sacrifices to him: In some places their Parents, as amongst the *Triballi*; in others their children, as in the vally of *Hinnon*: among the Indians, their Kings and Priests; and in other Countries, either the best of men, or the nearest of blood.

Secondly, by imbroyling single men in duels, Families in frayes and riots, Kingdomes in wars, both forain, and domesticall.

Lastly, by raising persecutions against the true servants of God, and maintainers of the Orthodoxe Faith: In the first Ages of the Church, by Heathen Emperours; in the middle, by the Arians and Antitrinitarians; and in the latter, by the Antichrist of Rome, and his Adherents. As for the Heresie of the Anabaptists, it is neither so ancient as some of the former; neither was it ever so farre dispersed, neither had it power to doe so much mischiefe, and make such havock of the true Church: Yet since it first sprung up in *Germany*, it hath caused and occasioned the effusion of very much blood, as I declared before in the Introduction to this Treatise; and by a few instances, as it were, *ex fimbria de textu*, by the *list* and *selvedge*, you may judge how deeply the *cloth is died in bood*.

Eras. Adag.

To passe by the horrible parricide committed in the field of the *Sancto-Galli* by an Anabaptist upon his own brother, which

Gastius

* *Gastius* relateth after this manner: *The elder brother by the instigation of the Devill, having his sword under his cloake, cals his brother (nothing aware of his bloody intent) before his father, mother, sisters, and the whole family, commands him there to kneel down before them, and suddenly whips out his sword, and cuts off his head, and throwes it at the feet of his parents: whereat they were so affrighted, that they died mad*: the murderer himselfe defending the fact, and saying, *Voluntas Dei impleta est.*

* Lib. 1. p. 22. *Immane parricidium quod Germanus in germanum fratrem admisit, in Sancto Gallensium agro quis quomodo poterit memorare?*

advocat frater fratrem, nihil tale cogitantem, in patris, matris, sororum, totiusque familiæ conspectum, jubet ut in medio genu deponat; ut autem iste in genua sese dimisit, corripit frater ensem quem in hoc attulerat, atque per fratris jugulum portinus adegit, capitque detondit, quod paventum pedibus advolutum pectora exanimat; è reliquo corporis trunco magna cruoris vis emanat; concidunt atque amentiâ emoriuntur quotquot adsunt.

At the first rising of the Anabaptists in *Suevia* and *Franconia*, to the number of forty thousand, they killed all the Nobles and Gentry that made any head to stop their popular fury. And no marvell the peoples fingers were dipt in bood, when their King and Prophets whole hands and armes were imbrued in it. *Tho. Muncer* their Prophet, Senatour, and Generall (for he was all these) in the first Speech he made in the head of his army by *Frankhus*, (above mentioned) told the people, « That it was « Gods promise, that the righteous should wash their feet in the « blood of the wicked; and therefore he exhorteth them to fall « pell-mell upon all the Princes, and Magistrates, and Land- « lords, as tyrants and theeves, that sucked the blood of the « people, and lived in luxury and wantonnesse; and to kill every « mothers son of their enemies, and offer them up, was an ac- « ceptable sacrifice unto God.

Another Prophet of theirs, *John Matthias* by name, who boare great sway with the people, when a Black-smith *pinched him* with a disgracefull scoffe, calling him *cacatum Prophetam*, he procured him to be condemned to death, and himselfe would needs be the executioner, wounding him first with a halbert, and the wound proving not mortall, he after shot him through with a pistoll: then shedding a few Crocodile teares, and seeming to take compassion on him, he pardoneth him for his rash speech, saying, that God was reconciled to him, and that he had a revelation from heaven, that the man should not die of his wounds: yet

History of the Anabaptists, c. 3.

yet he proved, as in other things, ſo in that, a falſe Propher, the man dying a few dayes after. A man would thinke that their Taylor, King *John* of *Leyden*, ſhould rather uſe the *needle*, then the *rapier* or *ſword*; yet, when ſoon after his Coronation he made a great feaſt, bidding at leaſt 4000. men and women, between the firſt and ſecond courſe, he accuſeth a man of high treaſon, and cuts off his head with his own hand, and returnes merry to ſupper, and after ſupper, with the ſame bloudy hand takes upon him to adminiſter the bleſſed Sacrament of the body and bloud of our Saviour: and not long after, when there was a famine in the City of *Munſter*, and yet the King and his Courtiers abated nothing of their variety of full diſhes, and one of his fifteen wives (for ſo many he had) ſomewhat more conſciencious then the reſt, ſaid, that ſhe thought God was not well pleaſed with their feaſting and rioting in the palace, when the people pined for hunger in their houſes, and many died famiſhed in the ſtreets; the King, being told of it, brought her to the market-place, with other of his wives, and making her kneel down, there cut off her head, and commanded his other wives to ſing and give praiſes for it to the heavenly Father. It will be here ſaid, that our Anabaptiſts in *England*, were never arraigned or condemned for any ſuch crimes, and that they ſeem to be a ſilly and harmleſſe people: yet let us take heed how we ſuffer the egges of the Cockatrice to remaine amongſt us; for when they be hatched, there will breake out of them moſt venemous ſerpents. The Lion, when he is very young, is rather gameſome then ravenous, or cruell; but when he growes big, and knowes his own ſtrength, being hunger-bit, he *runs roaring abroad, ſeeking whom he may devour.*

Obſervat. V.

That the Anabaptiſts are a prophane and a ſacrilegious Sect.

As morall vertue is placed in the middle between two extreames; the one in the exceſſe, the other in the defect: for example, liberality is in the middle, betwixt prodigality in the exceſſe, and covetouſneſſe in the defect: magnanimity in the middle, between ambition and haughtineſſe in the exceſſe, and puſillanimity or baſeneſſe in the defect: fortitude or true valour in

in the middle, betweene temerity or fool-hardineſſe in the exceſſe, and cowardize in the defect: ſo alſo true Religion hath her proper ſeat in the middle, betweene ſuperſtition in the exceſſe, and prophaneneſſe in the defect: and of the two extreames, prophaneneſſe is the worſe, becauſe it is neer neighbour to Atheiſme, which plucks up all Religion by the root, out of the heart. *Religio* is ſo called *à religando*, becauſe it bindeth the ſoule to God with the girdle of verity: this golden belt of verity, ſuperſtition tyes too hard and ſtrait, prophaneneſſe too wide and looſe. A ſuperſtitious man feareth God in ſuch a ſort as he ought not, a prophane perſon feareth him not as he ought: the ſuperſtitious attribute that worſhip to God which he requireth not, the prophane yeeld him not that worſhip he requireth: ſuperſtition *attireth* Religion over gorgeouſly, prophaneneſſe ſtrips her of her neceſſary *dreſſe* of decent rites and ceremonies: in a word, ſuperſtition offers to God what he claimes not for his own; prophaneneſſe ſacrilegiouſly robs him of that which is his own in a particular manner. In deteſtation of which ungodly diſpoſition in men, both Greeks and Latines have a proverbiall ſpell, ἔκας ἔστε βέβηλοι, *procul eſte profani*; and, *Odi profanum vulgus & arceo*, ſaith the Poet: Away with prophane perſons, joyne not hands with thoſe who finger holy things: If it be burglary to break into mens houſes, and rifle them, what is it to rifle Churches? If it be felony to rob men, what is it to rob God? The Anabaptiſts here, with a heart of adamant, and brow of braſſe, will be ready to anſwer, that, like diſtracted men, we rave at we know not whom, we cry down ſuch a ſin as hath no exiſtence: that the word *ſacriledge* or *holy theft*, is a meer *ſcar-crow* or *bug-beare* to fright fools. For thoſe things that are truely holy are laid up in the ſoule, as the graces of the Spirit, which cannot be *plundered*: as for outward things there is no holineſſe in them; neither in Churches, nor in Altars, nor in Fonts, nor in Pulpits, nor in Veſſels or Veſtments, nor in Glebes or Centries. What, thou prophane *Eſau*, are there no Sabbaths now to be hallowed? no Sanctuaries to be reverenced? no Sacraments to be adminiſtred? no ſacred Oblation to be made? no duties to be paid to God, and thoſe who attend on his ſervice? didſt thou ne-

ver heare of a distinction of a two-fold holinesse, inherent and relative, or, as some rather phrase it, *subjectiva* and *objectiva*, a holinesse in the subject, and a holinesse in the object? inherent holinesse no intelligent man ever attributed to outward and inanimate things; for that holinesse is a fruit of faith, produced in the soule by the operation of the holy Spirit, *qua nec eripi, nec furriri potest*; but for relative holinesse, no religious Christian ever denied it to these things. The ground of which relative holinesse is Gods peculiar interest in them, either by vertue of his own claim, and challenge to them, or by the free-will-offering, donation and dedication of them to him by godly persons. In which regard, some places are holy, as Temples, hallowed to his Name: some dayes, as Feasts dedicated to his honour: some persons, as Priests and Levites under the Law, Presbyters and Deacons under the Gospel, men set apart for his service: some lands, profits, and emoluments, as glebes, tithes, first-fruits, oblations, and other obventions, assigned for the maintenance of the Ministery: some utensils, as Tables, Fonts, Pulpits, Chalices, Vestments, and the like, employed in the immediate service and worship of God; and to alienate unjustly, detaine or purloine any of these things from any of those places, or persons, to whom the law of the Land, agreeable to Gods Law, hath appropriated or apportionated them, is that we call Sacriledge; which the Heathen themselves, by the glimmering light of Nature, knew not onely to be a sinne, but a hainous and capitall crime: for this is one of the Lawes in the twelve Tables so much commended, *Sacrum sacróve commodatum qui rapsit, parricida esto: Let him that steals away any holy thing, or dedicated to a holy use, be punished as a parricide*: that is, as such a one, who had murdered his father or mother: and what was such a persons doom by the Romane Law? **To be sowed in a sack, and cast alive into the sea.* Neither was the punishment lesse severe among the *Ethiopians*: for if any were convinced of that crime amongsts them, there was a potion given him to drinke, made of divers kinds of poison, which they had no sooner taken off, but it wrought so upon their fancies, that they conceived themselves to be stung with all kindes of serpents; and, to rid themselves of the pain, they

*Cic. pro Rosc. Amer. *Insui in culeũ vivos, & in mare projici.* Bruson. *Facet. & exemp. Sacrilegi ophiusam bibere coguntur, qua pota terrores minásque serpentum observari aiunt, ita ut mortem sibi ex metu consciscant.*

they made away themselves. Here these prophane wretches will be apt to reply, What are the Heathen Laws to us? How prove you out of Gods Word, that Sacriledge is a sinne? To forbear other testimonies, which might be largely insisted upon, Saint *Paul* not onely ranketh it among grievous sinnes, but sets in a degree of impiety above Idolatry; *Thou which abhorrest Idols, doest thou commit sacriledge?* as if he should say, Thou that so much detestest Idolatry, that thou abhorrest the very name of an Idoll, dost thou worse? namely, commit sacriledge? Sacriledge, without all doubt, is worse then Idolatry; for, he more wrongeth the Deity, who robbeth the true God of that which is his due, then he, who, through a mistake, exhibits honour to another in stead of him. And that this kinde of sacriledge we speake of, whereby Churches or Church-men are defrauded of their due, is no better nor worse then robbing God himselfe, the Prophet *Malachi* affirmeth, *verbis non tantùm discertis, sed & extertis: Will a man rob his gods? yet you have robbed me; but you say, Wherein have we robbed thee? In tithes and offerings: therefore are you cursed with a curse, for ye have robbed me, even this whole Nation.* Ye are cursed with a curse, what meanes this reduplication? Can a man be cursed without a curse? are the latter words redundant and superfluous? doe they παρίλκειν? No such thing; the learned know better then so, the redoubling of the word is very significant in holy Scriptures: as where we reade, *Visitando visitabo, in visiting I will visit thee*; that is, I will visit thee in a singular manner: and *Multiplicando multiplicabo, in multiplying I will multiply thee*; that is, I will exceedingly multiply thee: and *benedicendo benedicam, in blessing, I will blesse thee*; that is, I will extraordinarily blesse thee: so here in the Prophet, ye *shall be cursed with a curse*, imports no lesse, then ye shall be cursed with a strange curse, a signall curse, such a curse as *he that heareth, his eares shall tingle, and his knees smite one the other*: Such a curse as was inflicted upon *Xerxes*, and *Capio*, and *Marcus Crassus*, and *Herod*, & their associates, for attempting or acting this horrible villany. *Xerxes* sent an Army of 4000. to destroy the Temple at *Delphos*, and pillage all those precious things, which all those Kings, Princes, and Nations, who by their Embassadours consulted

Rom. 2. 22.

Cap. 3. v. 8, 9.

Iustin. hist. l. 2. *Xerxes ante navalem congressionem 4000. Armatorum Delphos ad Templum Apollinis diripiendum misit, quæ tota manus nubibus & fulminibus desecta est.*

consulted the Oracle concerning the successe of their wars, had laid up there; but his whole Army was destroyed by Thunder and Lightning from heaven: neither had *Cepio* the Consul better successe, after he had spoiled the famous Church of Tolouse, and from thence taken a great masse of gold; both he and every man in his army that had fingered any of that gold, came to a miserable end, and gave occasion to that Latine proverb spoken of a man who lives miserably and dyes desperately, *aurum habet Tolosanum*, surely he had some of the gold of Tolouse in his keeping. In like manner, *Marcus Crassus*, after he had taken 2000 talents of gold out of the Temple at *Jerusalem*, which *Pompey* left there, was no sooner past over the river *Euphrates*, then his whole army was routed by the *Parthians*, and part of the gold he caused to be carried out of the Temple, was melted and poured into his mouth, after he was slain, with these words, "Now surfeit of gold after thy death, wherewith thou "couldst never be satisfied all thy life long: Yet *Herod*, who could not but heare of this dysaster of *Crassus*, living in those times and parts, would take no warning thereby: but, understanding of vast sums of mony laid up for safety in the Temple, and hid in the Sepulchre of *David*, sent his men of war to rifle the place; who, in digging, as they came to the Cave near the coffins of *David* and *Solomon*, there brake out thence a fire, that burnt the sacrilegious delvers all to ashes. To these we may adde *Belshazzar*, *Copronymus*, *Julian* the governour of the East, and servant to the Apostate Emperour of that name, and *Felix*; who all read a sad Lecture to Church-robbers, written in Characters of blood.

Eras. Chil.

Dan. 5. 5.
Theod. Eccles. hist. l. 11.

Felix sacrorum vasorum magnificentiam conspicatus; Ecce inquit, quàm sumptuosis vasis filio Mariæ ministratur! Cap. 12. Sed isti impii non diu post pœnas persolverunt: Felix derepente flagello cœli-

As soone as *Belshazzar* tooke the vessels of the Temple into his hands, and carousèd in the cups, he *saw an hand on the wall writing his dreadfull doome*. After *Leo*, surnamed *Copronymus*, espyed a Crown beset with Carbuncles in a Christian Church, and coveting after it, caused it to be fetched from thence, and had set it upon his head; there suddenly arose a *Carbuncle* in his forehead, which suffered his *temples afterwards to take no rest*. And as close did the punishment of the like sacrilege follow at the heels of *Julian*, and *Felix*; for, within a few weeks after *Felix*, deriding at the rich plate *Maries* sonne was served in, together

together with *Julian*, had carried away all the rich presents, and many vessels of gold, which the devotion of *Constantine* and *Constantius* had dedicated to God in the new Temple at *Jerusalem*, built by Queen *Helena*, Gods vengeance seised upon them both, *Felix* dying of a fluxe of blood, and *Julian* of the foule disease called the *Miserere*; which I spare to describe, lest it should defile my pen, as it did his sacrilegious mouth. Of this sin, which God so examplarily punished, no sort of ancient hereticks or schismaticks were more guilty then the *Donatists*, from whom our Anabaptists are lineally descended; for S. *Augustine* in his Epistle to *Bonifacius*, bitterly exclaimes against them for rushing violently into the Churches of the Catholicks, breaking asunder the Altar-boards, pulling downe the partitions, and making havock of all things; and herein our Anabaptists their cursed off-springs, learn to *patrizare*. *Rotman* with *Knipperdolin*, in the year 1534. after they had altered the Senate in *Munster*, seised upon the Church dedicated to *Mauricius*, situated in the Suburb; and pillaged all the other Churches in the City. And in *Suevia*, and *Franconia*, *Muncer* and *Phifer*, two principall incendiaries among the Anabaptists, made their Magazins in the Covent of the *Franciscans*, and cast their Ordnance there; and *Phifer*, running into the country of *Isfield*, pillageth all the Castles, and Churches. And the Tayler-King, *John* of *Leyden*, of the Copes, and Altar-cloathes, and rich vestments (stoln from the Churches which they pillaged) made good use; and by the help of his former trade, translated them all into apparell for himselfe, and his Courtiers, and glittering Caparrisons for his horses. And what evill their Disciples mingled with Browwnists, have done in the Sanctuaries of God in England and Ireland, though I should hold my peace, the timber out of the beams, and the Chalices out of the Vestry, and the marble and brasse out of the Monuments of the dead, would proclaim it to the everlasting infamy of this prophane Sect. But it is time *claudere rivos*, to shut down the *flood-gates*, lest my discourse be overflown with these *muddy* and *brackish* waters. ——*Sat prata biberunt.*

tus impatto, sanguinem diem noctesq; ex ore fudit, statimq; extinctus est: Julianus *confestim in gravem morbum delapsus, visceribus putredine exesis, interiit, & scelcratum ejus os instrumentum blasphemiæ, partis illius ad stercus ejiciendum natæ, locum obtinuit.*

Sleid. com. l. 10 *Ædem Divi* Mauricii *sub urbem invadunt, & cum vicinis omnibus ædificiis incendunt, deinde Templa omnia diripiunt.* Hist. Anab. c. 3.

OBSER.

OBSEKVAT. ult.

Of the untimely deaths, and fearfull ends, of the Ring-leaders of this Sect.

Eccleſ. 9. 12. *No man knoweth either love or hatred by all that is before him, all things come alike to all; there is one event to the righteous, and to the wicked, and to the clean, and to the uncleane; to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an Oath.* Thus ſpeaketh King *Solomon*, either in the perſon of the Epicure, denying ſpeciall providence; or, as moſt agree, in his owne perſon, without any figure or *Proſopopœia* at all, to deterre men from paſſing raſh cenſures upon any in particular, for outward dyſaſters, in regard of the common calamities incident to all mankind: no man may certainly judge, whether a man be in Gods favour or ſtate of Grace, by the floate of theſe outward bleſſings; or that he is out of Gods favour, and in the condition of a Reprobate, by the *ebbe of them*, or the contrary inundation of afflictions: For a man may be as miſerable as *Lazarus* in this world, yet deſtinated to *Abrahams* boſome: as on the other ſide, a man may be as happy as *Dives* here, yet reſerved for everlaſting torments hereafter. It is therefore ſage Counſell the *Poet* giveth, *Ne te quæſiveris extra*, ſeek not thy ſelfe out of thy ſelfe; neither value thy ſelfe by thy outward eſtate, but thy ſtock of inward vertues. Notwithſtanding this generall obſervation concerning the benigne aſpect of heaven in this life, or manifold dyſaſters, it is moſt certain, that God exempteth ſome from common calamities, and powreth the full vials of his vengeance upon others in ſuch ſort, even in this life; that the moſt ſecure ſinners are conſtrain'd to profeſſe, in the words of the Pſalmiſt, *Vtique eſt fructus juſto, utique eſt Deus judex in terra*; *doubtleſſe there is a reward to the juſt, doubtleſſe there is a Judge that judgeth the earth.* If God did not ſet a mark upon ſome notorious offenders in this life, and make them examples to others, upon what evidence could the Prophet ſay, *The Lord is known by the judgement which he executeth, the wicked is ſnared in the workes of his own hands?* On which texts the enſuing

Pſal. 58. 10.

Pſal. 9. 16.

ing relations may serve as a briefe Commentary. Who cannot read *Corah* and his Complices sinne in their punishment? they made the first Schisme in the Congregation, and, in their time, there was a *wide rent* made in the earth, through which they *descended quick into hell*. *Elymas* the sorcerer, who endeavoured to seduce the Proconsul from the Christian faith, and cast a mist as it were before his eyes, that he might not discerne true Religion from superstition, was suddenly smitten with blindnesse. *Cerinthus* the old heretick, who corrupted the doctrine of the Gospel in the purest times, resorting to a common Bath where he met the Apostle of Christ, was killed by the fall of the house, as soon as the beloved Disciple who made haste to shun him, was got out of the door. *Montanus* with his two truls, *Priscilla* and *Maximilla*, who betrayed the truth of God, took part of *Judas's cord*, and hanging themselves, thereby *strangled* that heresie in the infancy. *Manes*, who tare the seamlesse coat of Christ, and with a part thereof covered the hereticks called from his name *Manichees*, had his skin wholly torn from his flesh, and being thus excoriated, in the quickest sense of lingring pain, he yeelded up his unhappy ghost.

Numb. 16.31.

Acts 13.11. Haym. Compen. Eccl. hist. l. 1. Hieron. in Catal.

Vitaque cum gemitu fugit indignata sub umbras.

Arius, who infected the greatest part of the world with his pestilent heresie, came to a most shamefull end in the publick Jakes at *Alexandria*, voyding his bowels at his easement there. *Nestorius* his tongue rotted in his mouth; wherewith, for many years he had blasphemed the person of Christ. To passe by other Arch-hereticks, who tasted of the cup of trembling in this life, out of which, it is to be feared, they now suck the very dregs in Hell; the intelligent Reader, who peruseth the late stories of the Anabaptists, cannot but take notice that many thousands of that Sect, who defiled their first Baptism by their second, were baptized the third time with their own blood, yet suffered death (*non ut coronam fidei, sed pœnam perfidiæ.*) *Servetus*, an Anabaptist as well as an *Arian*, received the sentence of death at *Geneva*, *Phifer* at *Mulhus*, *Rotman*, that sacrilegious Anabaptist, was slain in Saint *Lamberts* Church-yard: *Thomas Muncer* was put to the Rack by *George* Duke of *Saxony*, and the *Lantgrave* of *Hesse*, where he roared most fearfully, and in the end had his head cut off,

Pont. Catal. hæret. *Per Germaniã, Alsatiam & Sueviam. 150000. fuerunt trucidati.*

off, and put upon a high pole in the fields. Three hundred A[na]baptiſts that fell upon the Monaſtery of *Bilſword* in *Fri[e]land*, and rifled it, were all of them (ſave 62. that fled) either kille[d] the ruines of the Monaſtery, or put to death by the Hang-m[an]. I gave thee a touch, courteous Reader, in the firſt Chapter, [of] their King, *John* of *Leyden*, and their Conſull, *Bernard Knipp[er]doling*, whoſe judgements ſlept not; for before the end of t[wo] years, in which they plaid all their pranks, they, together w[ith] their great Prophet, were tied to a ſtake, had their fleſh t[orn] from them with hot pincers; in the end, they were ſtabbed [to] the hearts, and after they were dead, their bodies were p[ut] iron cages, and hanged on the Steeple of Saint *Lambert*: t[he] King according to his royall dignity, having his exaltation, h[an]ging higher then the Conſull and the Prophet.

Krechting. Sleid. Com. l. 10.

Alligantur palo, aderant bini carnifices ac forcipes igniti, & per horam & amplius lacerati, tranſactis demum per pectora mucronibus, & veis ferreis illigati, ad ſummam turrim urbis exponuntur penſiles; Rex quidem medius, & quam hominis ſtatura ſublimior. Idem verbis parum mutatis habet Pontan. in Catal. hæret.

So let all the factious and ſeditious enemies of [the] Church and ſtate periſh: but upon the Head of K[ing] CHARLES let the Crowne flouriſh. Amen.

FINIS.